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The donations, Frie of February the 14 of 1830.
P. OVIDII NASONIS

METAMORPHOSEON XIII. XIV.
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METAMORPHOSEON XIII. XIV.

THE METAMORPHOSES OF OVID
BOOKS XIII. AND XIV.

EDITED WITH INTRODUCTION ANALYSIS AND NOTES

BY

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The preparation of this edition has been by various causes long delayed and at times completely interrupted. It originated in some notes on Book XIII. written for use with pupils. These, as leisure allowed, I have greatly enlarged, and have added Book XIV. as being connected in subject with XIII., and, like it, entirely suitable for reading in schools. It is for school use that my notes are chiefly designed, though in view of the dearth of English editions I have aimed rather at completeness than at brevity.

I have made a special point of illustrating as fully as I could the older use of classical words in English. For this and other reasons I have made very frequent quotations from Milton, who was evidently a constant reader of Ovid. I have also made frequent reference throughout to Mr. Roby's larger and school
grammars,¹ besides occasional reference to Madvig and Prof. Kennedy.

My text is that of M. Haupt as revised by O. Korn (Berlin, 1881), while I have given at the foot of each page all variations in the editions of R. Merkel and A. Riese.² I have also made occasional use of the critical editions of J. C. Jahn (Leipzig, 1832) and O. Korn (Berlin, 1880), and of the text of A. Zingerle (Leipzig, 1884). Of commentaries I have read always those of Burmann (for the older commentators generally), Haupt and G. E. Gierig (in the third edition, revised by Jahn, Leipzig, 1821), and have also used occasionally the school edition of J. Siebelis (revised by F. Polle, Leipzig, 1884), but I can claim that a very large proportion of my illustrations, whatever their value, are due to my own reading. From the stores accumulated by generations of scholars I have, except in some half-dozen instances, borrowed nothing without verifying the reference and reading the context. Of translations, I have used principally those which I liked best, Golding's and King's. From the latter, which can hardly

¹ I have distinguished them as Roby and R.
² Under the initials M and R.
be over-praised, I have quoted very fully in my Introduction.

I have great personal obligations to acknowledge. My Head-Master, Mr. H. W. Eve, very kindly read the proof of the notes to Book XIII. and part of Book XIV., and supplied me with very numerous suggestions and corrections, of which I gratefully availed myself. When the notes to Book XIII. were nearly all printed, while those on Book XIV. were yet unwritten, Mr. Robinson Ellis, with a generosity for which I cannot sufficiently thank him, offered me through the publishers the use of a quantity of MS. notes, chiefly critical and on Book XIV. To this he added the further kindness of reading the remainder of the proof-sheets. I feel that this part of the book has been greatly improved by his revision. Any merits my notes possess are very largely due to the criticism of which I have throughout had the advantage.

The notes Mr. Ellis offered me I have most gladly printed in full, though I am conscious that from their nature, as well as from their value, they contrast rather sharply with my own, which are almost entirely explanatory. They are printed throughout
between square brackets, and with the initials R.E. affixed.

I have not thought it necessary to give a life of Ovid or an account of his other works. For these, and for an admirable criticism, the student should consult the article by Professor Sellar in the new edition of the *Encyclopaedia Britannica*. Professor Church's volume in the series of *Ancient Classics for English Readers* will also be found useful.

I shall be grateful to any one who will send me remarks or corrections.

*January 1887.*
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ADDITIONS AND CORRECTIONS.

N.B.—The lines are those of the text.

p. 10, l. 224. For vera read vela.

p. 37, l. 911 (at foot). For sub read longa sub.

ibid., l. 921. For deditus read debitus, and add at foot de-
ditus M.

p. 38, l. 934. For adunctos (so printed in Haupt) read aduncos.

p. 47, l. 155. For iactusve read ventusve, and see note. Add
at foot fluctus iactusve M., and for fluctusve R. read fluctusve
ictusve R.

p. 52 (in analysis). For Macarius read Macareus.

p. 55, l. 386. For his read bis.

p. 64, l. 604. Add point after illi.

p. 68, l. 691. Add comma after ipsum.

p. 85, l. 67. Strike out the reference to 635 n.

p. 99, l. 187. Strike out the reference to Tacitus, and add Ars
Amat. I. 181.

p. 102, l. 203. For faluit read valuit.

p. 109, l. 271 (second note). Strike out the reference to Terence.


p. 188, l. 152. Add. ‘Cf. also Mayor on Juv. V. 42 (and
p. 430).’

434, “our prison strong, this huge convex of fire.”’

p. 238, l. 765. I find ‘deceive’ in this sense of ‘disguise’ in
Milton, Sonnet II. (‘On his having arrived at the age of
twenty-three’), l. 6,

‘Perhaps my semblance might deceive the truth
That I to manhood am arrived so near.’
INTRODUCTION.

The Metamorphoses in fifteen books were written by Ovid in the years immediately preceding his banishment at the age of fifty, A.D. 8. At that date the poem, though complete, still needed revision, and in his despair and grief the poet burned it. But there were already copies in the hands of others, and Ovid himself lived to rejoice that his design was frustrated. One of the friends who remained faithful to him, probably M. Junius Brutus, undertook the publication of this poem among others, and Ovid sent from Tomi six lines to serve as envoi (Trist. I. vii. 34):

orba parente suo quicumque volumina tangis,
  his saltem vestra detur in urbe locus!
  quoque magis faxeras, haece non sunt edita ab ipso
  sed quasi de domi ni funere rapta sui.
  quicquid in his igitur vitii rude carmen habebit,
  emendaturus, si licuisset, eram.

The matter, like the name, is Greek. The mythology of Greece was even richer than those of other

1 Crescens et rude carmen, Tr. I. vii. 22.
2 The Latin equivalent transformationes was not yet in use. In verse Ovid refers to the poem only by description, as mutatae
countries in stories involving miraculous birth or transformation. Already in Homer we have Proteus with his power of changing himself at will, the Phaeacian ship turned to stone, the transformations of Niobe and of the daughter of Pandareos. Hesiod too relates how Philomela was changed to a swallow, and how Chrysaor sprang from the head of the slain Medusa. In later times, and especially by Alexandrine writers, these stories were for various reasons collected. Two stories given in Ovid, those of the Minyeides and of the daughters of Orion, were related by Corinna (c. 500 B.C.) in the poem said to have been called 'Ερεποια, of which a few words are preserved. Boeus (Boës, of uncertain date,) wrote a poem called 'Ορνιθογονία, in which was described the generation of birds from men. Antigonus of Carystus (c. 250 B.C.) wrote 'Αλλουσεῖς. The title ter quinque volumina formae or carmina mutatas hominum dicentia formas. The title is given in the singular in some MSS., including M (Metamorphoseos) and the Harleian MS. 2610, probably of the tenth century (Metamorphosis). Golding and Sandys have it so.

2 Cf. XIV. 565, n.
3 II. XXIV. 662, Od. XIX. 518.
5 IV. 1, XIII. 684.
6 Bergk, Poetae Lyrici, pp. 1207-14.
7 Or Boë, a poet or poetess, Athen. IX. p. 393.
8 It comprised at least four stories given in the Metamorphoses, those of the raven (II. 533), of the unnamed Pygmaea mater (VI. 90), of Philomela and Procne (VI. 412), and of the daughter of Eumelus (VII. 390). The same title was used for a poem perhaps of similar character by Ovid's senior contemporary, Aemilius Macer.
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adopted by Ovid seems to have been first used by Callisthenes of Olynthus, a pupil of Aristotle, whose work is entirely lost. In the commentary on Virgil extant under the name of Valerius Probus is given an instance in which Ovid followed Theodorus, who also wrote under the same title.1

The two writers whose names are most nearly associated with Ovid are Nicander and Parthenius. The former (c. 150 B.C.), author of the still extant Ἑριακά and Ἀλέξιφάρμακα, wrote under the title Ἐτεροιούμενα, and although scarcely a line of the poem is preserved, we have a good deal of information as to its contents from Antoninus Liberalis (c. 150 A.D.). By the help of his Μεταμορφώσεων συναγωγή it is possible to trace a general correspondence amid divergences of detail in some fifteen stories.2 From other sources 3 we learn that Nicander also narrated the stories of Phaethon, Hecuba, Hyacinthus, Adonis and Ceyx and Alcyone. Parthenius, a native of Nicaea in Bithynia, said to have first been brought to Rome a prisoner in the Mithridatic war, and, receiving his freedom, to have lived there until the reign of Tiberius, opened a

1 O. Schneider, Nicandrea, p. 63. The story is that of Alcyone, probably the one referred to in VII. 401.
2 A list is given by Riese, p. vi., to which may be added the stories of the daughters of Orion, already mentioned as narrated also by Corinna, and of the wolf turned to marble (XI. 401). There is also some resemblance between the story of the Apulian shepherd (XIV. 513) and that of the Messapian shepherds related after Nicander by Antoninus Liberalis (fab. xxxi.).
3 O. Schneider, Nicandrea, pp. 67-9.
school of literature and poetry about 54 B.C.¹ He taught Virgil Greek, and was on intimate terms with the poet Cornelius Gallus, to whom he addressed the only work of his still extant, περὶ ἔρωτικῶν παθημάτων. This is a collection in prose of thirty-six love stories having a tragic ending, not intended for publication, but as material for the compositions of his pupil.² But he was known also for his poems, one of which bore the title used after him by Ovid. It has entirely perished, and we can trace only one correspondence with it, in the story of Nisus and Scylla,³ which was treated in the same way by Parthenius, by Ovid, and by the author of the Ciris.⁴ But this coincidence, in view of the variations in that story, is a striking one, and gives additional weight to the antecedent probability that Ovid used the work largely. From the character of his surviving work, it is likely that Parthenius approached the legends with the same motive and from the same point of view as Ovid, while the poem of Nicander, like the Διηγήσεις of Conon and the Αἰτία of Callimachus, had perhaps rather an archaeological and aetiological interest.⁵ But there is no reason to believe that either poem was more than

² Ovid appears to have followed this in the story of Byblis (IX. 454).
³ VIII. 1.
⁵ Schneider, Nicandrea, p. 43.
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a collection of stories, which, though possibly continuous in form, possessed no artistic unity.

It is the possession of artistic unity, quite apart from their brilliancy of detail, which so distinctly stamps the Metamorphoses as an original work. From the first metamorphosis, which brings Cosmos out of Chaos, to the last, which changes to a star the soul of the murdered Caesar, the whole series of legends is so connected as to present a kind of continuous history of the world. In the last three books this history becomes that of the founding and rise of Rome, the city, quanta nec est nec erit nec visa prioribus annis, the whole finding its culmination and perfection in the reign for a while on earth of the greater than Caesar, the vicegerent, almost the equal, of Jupiter, Augustus.

The poem has also a philosophical unity, for this record of Evolution as it is in Wonderland leads up to the revelation by Pythagoras of Change and Growth as the fundamental and eternal laws of the universe, expressed in the twin doctrines of metamorphosis and metempsychosis with their attendant practical gospel of vegetarianism:

‘All changes:—nothing perishes!—Now here, Now there, the vagrant spirit roves at will, The shifting tenant of a thousand homes:— Now, elevate, ascends from beast to man,— Now, retrograde, descends from man to beast;— But never dies!—Upon the tablet’s page Erased, and written fresh, the characters Take various shape,—the wax remains the same:— So is it with the Soul, that, migrating
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Through all the forms of breathing life, retains
Unchanged its essence.—O be wise, and hear
Heaven's warning from my prophet-lips, nor dare
With impious slaughter, for your glutton-greed,
The kindly bond of Nature violate,
Nor from its home expel the Soul, perchance
Akin to yours, to nourish blood with blood.'

The task of welding into a consistent whole stories
entirely disconnected save for the monotonous re-
currence in all of the same incident of metamorphosis
might have seemed an impossible one. Ovid has not
only triumphed over its inherent difficulties, but
seems to revel in the consciousness of his easy
mastery over them, and is always going out of his
way to impose upon himself fresh ones. As a speci-
men of his methods we may take Book IV. The
divinity of the new god Bacchus has been signally
vindicated by the destruction of the unbelieving
Pentheus. But Alcithoe, daughter of Minyas, is
unconvinced, and with her sisters scornfully profanes
his festival by spinning, an untimely service of
Minerva. One of them proposes that to lighten their
task each in turn shall tell a story, and, being
herself bidden to begin, hesitates which to choose

'Of all her store, for many a tale she knew.'

Shall she tell how Dercetis, mother of Semiramis,
became the fish-goddess who still haunts the waters
of Syria? or how Semiramis herself after her long
reign over Nineveh was changed into a dove? or how
an unnamed nymph, who by magic herbs turned
men to fish, herself at last suffered the same meta-
morphosis? or how the mulberry, which once was white, was stained dark-red by the blood of Pyramus?

'This last, less known, she chose, and, as the wool
She plied with nimble finger,'

related the beautiful story of Pyramus and Thisbe. Leuconoe's turn comes next, and she chooses for subject the love of the Sun-god for Leucothoe, a passion inflicted upon him by Venus for his betrayal to Vulcan of her own intrigue with Mars. He visits Leucothoe in the likeness of Eurynome her mother, but his old love Clytie detects the disguise, and tells the secret to Leucothoe's father Orchamus. He in anger buries his daughter alive, and the god, after vainly endeavouring to revive her, pours nectar upon the place, whence springs a fragrant shrub. Clytie's cruel treachery did not bring back her lover, and she, wasting away in hopeless gazing upon the Sun, was

'in pale leaf renewed and flower,—nor pale
Throughout, but with a tender purple tinged
And like to violet in its hue,—whose root
Fixed, yet allows it with the turning Sun
To turn, and still, so changed, its Love declare.'

Before the story-telling proceeds, the sisters fall to debating the possibility of such a marvel, and we are reminded that we are listening to the impious Minyeides, who will be overtaken by a fate no less marvellous:

\[pars \text{ fieri potuisse negant: pars omnia veros posse deos memorant: } \text{'sed non est Bacchus in illis.'}\]

\[\text{1 The heliotrope.}\]
showing how skilfully he can say the same thing over and over again. Cadmus strikes the serpent,

\[\text{sed leve vulnus erat, quia se retrahebat ab ictu} \]
\[\text{laesaque colla dabat retro, plagamque sedere} \]
\[\text{cedendo arecbat, nec longius ire sinebat.} \]

The same delight in tours de force shows itself in things great and small alike. The Cyclop's song begins with thirty-one comparisons for Galatea. The surgical details of the battle of the Centaurs and Lapithae\(^1\) are as horrible as they are ingenious. The connection of Hippolytus with the story of Egeria is of the slightest, yet Ovid succeeds in telling three stories in order to verify the exact degree of his amazement at her metamorphosis. Such faults of excess it is not probable that revision would have removed; \textit{non ignoravit vitia sua, sed amavit.}^2

The decline of Ovid's influence on English literature is strikingly illustrated by the paucity of recent translations. Mr. King's admirable version stands alone. The Elizabethan translation by Arthur Golding reached its seventh edition in 1612. George Sandys, who followed, was even more successful, for his translation appeared complete ten times between 1626 and 1690, besides two earlier editions of Books I–V. And there were two other translators, Hall and Bullocker, in the same century, before we come to the version by Dryden and others in the eighteenth.

\(^1\) Cf. XII. 269, 275, 390, 434.
\(^2\) Sen. Controv. II. x. 12.
The fame of Bacchus waxed greater than ever, and his mother's sister Ino, wife of Athamas and daughter of Cadmus, drew upon herself the wrath of Juno by boasting of her divine nursling. The angry goddess resolves to visit her, as Bacchus had visited her sister Agave, with madness, and seeks amid the terrors of the nether world the help of Tisiphone. The Fury immediately journeys to the palace of Athamas, who, with his wife, is maddened by her presence. He takes Ino for a lioness, and snatching what he deems her cub, his child Learchus, dashes it to pieces against a rock. Ino seizes their other child Melicertes, and flying in Bacchic frenzy flings herself with him from a cliff into the sea. Venus, in pity for her daughter's grandson and his mother, prays Neptune to change them to sea-deities, when they receive the new names of Leucothea and Palaemon. The Theban matrons, in grief for the ruin of the house of Cadmus, impeach the justice of Juno's vengeance, and, as they would follow their mistress in the frantic leap, are changed by her anger to rocks and birds. Old Cadmus never knew how this last sorrow had been changed to blessing, and broken by many ills fled with his wife Harmonia to Illyria. There he prays that any vengeance yet due for the sacred dragon he killed in youth may be visited upon himself by transformation to the serpent shape. His prayer is granted, as is Harmonia's, that even this change may not divide

1 Cf. XIII. 919 n.
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them. Their train are horror-stricken as they watch the portent, but the serpents

'with gesture amicable
Of head and lucent neck, their terrors seemed
To deprecate, and glided interlaced
Beneath the neighbouring forest's sheltering shade.
There still they dwell, and, mindful what they were,
Nor shun the face of man, nor work him harm.'

Even thus translated they still rejoice in the glorious triumphs of their grandchild. Acrisius alone still denies his divine birth, as he has already denied that of his own grandson Perseus,

'Though for both God and Grandchild so disclaimed
Repentance came ere long, when Truth had right,
And this his place in Heaven assumed,—and that,
Proud with the Gorgon monster's snaky spoil,
The yielding air with resonant pinions clave.'

Whereupon follows the story of Perseus, from which in Book V. by changes no less ingenious we pass to the contest between the Muses and Pierides, which introduces the rape of Proserpine and quest of Ceres.

The stories of the Minyeides and of Perseus are here introduced in exactly the same way as that of Pentheus in Book III., following upon the obstinate disbelief in Bacchus of Alcithoe and Acrisius. This is only one form of a connection which is used more frequently perhaps than any other. The action or emotion of one is contrasted with that of others, his absence with their presence, his happiness with their misery, his solitary misfortune with his general prosperity. Or some exceptional circumstance is noted, which leads to explanation, sometimes, as in
the case of Macareus, given in question and answer among the personages of the story. The whole series of Trojan and Roman legends which occupies the last four books, is introduced by the circumstance that Paris alone is absent from the mourning for his half-brother Aesacus, whose transformation to a cormorant has been narrated merely as a pendant to the story of Ceyx and Alcyone. The fate of Hecuba moves the pity of all the deities save Aurora, who is wholly occupied with grief for her son Memnon. Anchises at Delos notices the absence of Anius’ children, and learns their fate. In exactly the same way is introduced the narrative of the plague of Aegina. Why does Apollo ordain for the victor in the Pythian games a chaplet not of bay leaves, but of oak? The reason is that the bay-tree only came into existence by the transformation of Daphne, whose story is then related. When her metamorphosis has taken place, the river-gods assemble in the vale of Tempe to console or to congratulate, they are not sure which, her father Peneus, their brother-god. One is absent, Inachus, whom grief

Held absent, in his cave’s recess, with tears
His flood augmenting.

1 XIV. 327. 2 XII. 4. 3 XI. 749. 4 XIII. 575. Cf. the introduction of the story of Semele, III. 255. 5 XIII. 640. 6 VII. 515. So the sorceries of Medea are introduced by Jason noticing the absence of his father Aeson (VII. 162), and the story of Midas by the absence of Silenus from the train of Bacchus. 7 I. 450. 8 I. 583.
He is mourning for his own lost daughter, Io, whose adventures and metamorphosis occupy the rest of the book. When Minerva takes vengeance upon Arachne for boasting herself the superior, and proving herself the equal of the goddess in skill of weaving, all Lydia is filled with awe. Niobe alone,¹ whom the story reaches in her new home at Thebes, is untaught by the fate of her countrywoman

*cedere coelitibus verbisque minoribus uti.*

Proud of her seven sons and seven daughters, she vaunts herself the superior of Latona, who has but Apollo and Diana, and so rouses both to avenge their mother's quarrel upon her husband Amphion, her children, and herself. All mourn for Amphion, but for Niobe none save her brother Pelops,² who rending his clothes in grief gives Ovid occasion to explain how he came to have an ivory shoulder. From Argos, Sparta, Mycenae, and many a city more come embassies of condolence to Thebes. Athens³ can send none, for she is beset by a great host of barbarian enemies, from which she is only delivered by the Thracian Tereus, to whom by way of reward her king Pandion weds in an evil hour his daughter Procne, and so unwittingly inaugurates the terrible history of Philomela and Itys. When Nestor relates the battle of the Centaurs and Lapithae, Tlepolemus resents the omission of the deeds of Hercules,⁴ and so provokes Nestor to relate how Hercules earned his

¹ VI. 150. ₂ VI. 404. ³ VI. 421. ⁴ XII. 538.
hatred by slaying his eleven brothers, one of them, Periclymenus, in spite of his Protean power of changing his shape at will.

Nor is this the only form of transition repeatedly adopted by Ovid. Another method is to introduce stories as told by spectators, sometimes to convince the incredulous, sometimes, like the story of Aesacus already mentioned, because some similarity in the catastrophe prompts their recollection. Pirithous doubts the metamorphosis of Perimele narrated by Achelous,¹ but is silenced by Lelex, who relates the story of Baucis and Philemon, whereupon Achelous himself gives further proof of the divine power. The fate of Niobe recalls another instance of Latona's vengeance,² the transformation to frogs of the Lycian peasants who insulted her, and again the fate of Marsyas, flayed alive by her son Apollo and metamorphosed to a river. Or a story is told within a story by way of warning or encouragement.³ The crow endeavours to deter the raven from revealing to Apollo the faithlessness of Coronis, by relating the disgrace inflicted by Pallas upon herself for a like indiscretion. Sometimes a journey gives occasion for adventures or allows the introduction of local legends,⁴ such as the histories of Scylla, the Sibyl,

¹ VIII. 614. ² VI. 316.
³ As the stories of Galatea XIII. 740, and of Iphis and Anaxarete XIV. 698.
⁴ These local legends are sometimes very briefly told, like that of the Molossian king, XIII. 717. A notable instance of this is in VII. 350, where seventeen stories are mentioned in fifty-four lines.
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Achaemenides and Macareus, the last of which includes as an episode the story of Picus and Canens. After the conflagration caused by Phaethon, Jupiter goes abroad to survey the damage done to the world, and while he repairs the ruin of Arcadia falls in love with the nymph Callisto, whereupon follow the transformations of herself and her son Arcas. The same device is made to bring together Mercury and Herse in Book II., Pluto and Proserpine in Book V. It is on a journey that Numa learns the story of Mysecelus and hears the wisdom of Pythagoras. 1 Many stories are introduced, like that of the Coronac, as represented in works of art. 2 When Minerva and Arachne contend in weaving, the former chooses as a centre-piece her own contest with Neptune before the Olympian deities for the sovereignty of Attica, with the miraculous birth of the horse and olive. In the corners are depicted four stories giving warning of the fate of those who match themselves with gods. Arachne impiously chooses to depict the dishonour of the gods in twenty-one scenes representing the frauds practised by them in various disguises on mortal women. By a similar device, when the Pierides and the Muses contend in song, 3 the champion of the former sings to the discredit of the gods how, when they were attacked by the giants, they fled in terror to Egypt, and there meanly hid themselves in the shapes of beast, bird and fish.

It will be easily understood that between the noble

1 XV. 10, 60.          2 XIII. 631.          3 V. 318.
opening of the poem and the last books, in which a higher tone becomes more plainly audible, Ovid has placed no very severe constraint upon his genius. His supreme gift is that of telling a story brilliantly and vigorously. The metamorphoses, when they are described at all, are described with unfailing ingenuity and inexhaustible variety. But Ovid has given most care to the stories themselves, sometimes to stories which are only indirectly connected with metamorphoses at all. The suit for the arms of Achilles occupies nearly four hundred lines, of which only five suffice for the incident which justifies its introduction. The story of Phaethon is told in more than three hundred, before we come to his sisters the Heliades, who in their grief are changed to poplars. Every passion of the human mind, every scene of human life is described in turn. The stories are crowded with detail, often fanciful, sometimes playful, but always vivid and picturesque. In Deucalion’s flood the husbandman turned mariner anchors his boat where

‘Some vineyard grates with hidden poles the keel,’

1 The greatest skill is shown in the adaptation part by part of the old form to the new, as in the transformation of the Trojan ships to sea-nymphs (XIV. 549). In the story of Ocyroe the poet goes a step further: ‘her garment’s train floats in a tail’ (II. 672). But as Gierig points out, equal skill is shown in describing the change to what has no parts, rock or water. See for the former II. 820, IV. 551, VI. 303; for the latter V. 428, 632.

2 Ovid is as successful with cottage interiors as with the Palace of the Sun or the Temple of Fame, witness the three scenes of rustic hospitality in VIII. 630, Fast. IV. 509, V. 499.

3 I. 298, 302.
while beneath the surface

'Groves, houses, towns the wondering Nereids view.'

Io transformed to a heifer\(^1\) follows her sisters

'and courts

Their praise, and joys to feel their fondling hands.
Some gathered herbs her father proffers—mute,
She licks and wets with tears his honoured palm,
And longs for words to ask his aid, and tell
Her name, her sorrows. All she can—her hoof,
Unskilful, in the sand contrives to trace
Some letters rude, which hint the wretched tale
Of this her form transformed.'

In the conflagration of Phaethon\(^2\)

'thrice Neptune rears

His angry brow above the wave, and thrice
Withdraws, by heat o'ermastered,'

a rather violent contrast to the majesty with which
he appears in Virgil's storm. The Sungod in grief
for Phaethon hides his face for a day, but the world
is not thereby left in darkness:

\[ \textit{incendia lumen praebant; aliquisque malo fuit usus in illo.} \]

When Phaethusa, eldest of the Heliades, feels herself
stiffening to a tree,\(^4\)

'Lampetie at her cry

Starting took sudden root, and strove in vain
For motion to her aid. The third, her hair
In anguish tearing, tore off leaves!'

Narcissus wastes away for love of his own image:

\[ \textit{tum quoque se, postquam est inferna sede receptus, in Stygia spectabat aquas.} \]

\(^1\) I. 645. \hspace{1cm} \(^2\) II. 270.
\(^3\) II. 331, Milton has improved upon this \textit{P.L.} I. 61–4.
\(^4\) II. 350. \hspace{1cm} \(^5\) III. 504.
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Perseus for safety wraps his perilous trophy in seaweed, which straightway hardens

'into stony leaf and stalk.

Wondering the Sea Nymphs saw—and with fresh growth
Of Ocean made experiment, and laughed
At like results delighted, and wide strewed
Around their watery realm the novel seeds.'

Not less ingenuity is shown in conceits, as when Boreas flies away with Orithyia, and the flame of his love is blown to fiercer heat by the rapidity of his flight, or in such play of language as the combination of active and passive which Ovid uses so often. It was natural that this tendency should run to excess in the story of Narcissus:

\[ \textit{ipse} \]
\[ \textit{se cupit inprudens, et qui probat, ille probatur;} \]
\[ \textit{dumque petit, petitur; pariterque incendit et ardet...} \]
\[ \textit{uor amore mei; flammam movoque feroque.} \]
\[ \textit{quid faciam? roger, anne rogem? quid deinde rogabo?} \]
\[ \textit{quod cupio mecum est, inopem me copia fecit.} \]

When the daughters of Pelias are persuaded by Medea to kill their father in hope of his restoration to youth,

\[ \textit{ut quaeque pia est, hortatibus inpia prima est,} \]
\[ \textit{et ne sit scelerata, facit sceius.} \]

The oxymoron is perfect, but it pall's on repetition, and it is repeated more or less closely at least three times. It is this facile felicity which has betrayed Ovid into the affectation and repetition most frequently charged against him. He seems to take pleasure in

\[ ^1 \text{IV. 745.} \]
\[ ^2 \text{VI. 708.} \]
\[ ^3 \text{III. 424, 464, Cf. XIII. 925 n., XIV. 81 n.} \]
\[ ^4 \text{Cf. Trist. IV. 26, quidquid tentabam dicere, versus erat.} \]
INTRODUCTION

Alcithoe will tell no common story, such as that of the shepherd Daphnis turned to stone by a jealous nymph, or of Celmis, once the faithful friend of the child Jupiter, afterwards for an indiscretion turned to adamant, or the birth of the Curetes from a shower of rain, or of the transformation of Crocus and Smilax to the flowers which bear their names. Her choice is the story of Salmacis and Hermaphroditus.

'So closed their tales:—and still the Minyads plied
Their toil, and scorned the god, and mocked his feast.'

But as they sit in the twilight, the walls are rocked by earthquake, and amid unearthly sights and sounds strange metamorphosis comes upon themselves and their work:

'sudden green

Of ivy woof and warp o'erspread:—the wool
Budded in twig and leaf:—the threads they drew
In tendrils curled;—and berry and bunch of vine
O'er all the loom in purple clusters glowed...
Trembling the sisters separate fly, and each,
Apart, some lurking place by that fierce blaze
Unlighted strives to gain. But, as she hides,
Strange, delicate, membranous, a subtle film
Her shrunken limbs o'erspreads, with thinnest down
Clothing her wing-like arms. How all the change
Was wrought of shape and nature, not themselves
Could, in the darkness, tell;—the change alone
They know. No feathers have they, yet they fly
Borne on transparent pinions. For all speech
Such twitter as their tiny form befits
Must serve them now. With feeblest shriek their plaint
They utter; nor in woods but round the roofs
And haunts of men flit nightly:—foes to Noon
And friends of Eve,—of Vesper justly named.'

1 *Vespertiliones*, bats.
INTRODUCTION

It remains to say a few words as to the MSS. referred to. Korn believes that all existing MSS. are derived from an archetype which itself represented a second recension of the poem, made towards the end of the eighth century. This archetype, which is most nearly reproduced by the Codex Marcianus (M), was itself not free from corruption and interpolation. But all other complete or nearly complete MSS. represent a still later recension, in which the process of interpolation has gone much further. Of these, which are classed as Codices interpolati, the oldest and most valuable is Laurentianus (L or λ), in the Laurentian Library at Florence. This is of the eleventh or twelfth century. Of the two others collated by Korn, Amplonianus (E or ε) and Hauniensis¹ (H or h), both of the thirteenth century, and preserved respectively at Erfurt and Copenhagen, the former is more extensively interpolated, while the latter approximates to L. The Codex Marcianus, formerly in the Dominican Convent of St. Mark at Florence,² and now in the Laurentian Library, contains the poem as far as XIV. 830, together with the prose arguments of Lactantius Placidus. It has also prefixed to it the six lines quoted above. The MS. itself was written late in the eleventh century, but it contains also a large number of corrections, differences of reading,

¹ Formerly at Hamburg, and cited as Hamburgensis I.
² Formerly cited as Florentinus.
additions and scholia by various hands from the twelfth century to the fifteenth.¹

[As a whole, M, from the time of Heinsius to the latest editions of Merkel, Korn, and Zingerle, has been and is still considered the best and least interpolated source of the text of the *Metamorphoses*. But when we have as early or even earlier fragments of MSS. to compare with it, or where a MS. is found which, with some variations, seems closely to follow in the track of M, it is necessary to weigh the readings of these other MSS. side by side with M before pronouncing on the text of any given passage. Of such fragments there are two in the British Museum, one at Paris, one at Leipzig, one at Berne; while in Can. VII. we possess a complete codex of the fourteenth century, which on the whole closely reproduces many of the features of M.

These fragments of MSS. of the *Metamorphoses* are as follows:

(1) Brit. Mus. Add. 11967, which Mr. E. M. Thompson considers to have been written in Italy, in the eleventh century. It contains II. 833-75, III. 1-510, IV. 292-803, V. 1-389, 588-678, VI. 1-412. It was first collated by Dziatzko and its readings published (not very accurately) in Korn's edition (1880).

(2) Brit. Mus. Harl. 2610, assigned by Mr. E. M. Thompson to the end of the tenth century, and

¹ It is minutely described by Kunz in his edition of Ovid's *De Medicmare Faciei*, pp. 6 sqq.
written in Germany. It contains I., II., III. 1-622. It was first collated by myself, and a notice of it inserted in the Journal of Philology, vol. xii. pp. 62 sqq. I have since published a complete collation of it in Anecdota Oxoniensia, Classical Series, vol. i. part 5 (1885). Though at times interpolated, it is of great importance in constituting the text.


(4) A Leipzig fragment, ascribed by Hellmuth to the tenth century. It was first described by Haupt, later by Hellmuth (Sitzungsberichte der Akademie der Wissenschaften zu München, 1883, pp. 222 sqq. It contains (besides Am. III. 5, A.A. III. 249, 250) III. 131-252.

(5) The Berne fragment (363) contains I. 1-199, 304-9, 773-8, II. 1-22, III. 1-56. Hagen ascribes this to the eighth century, and sent its readings to Riese, who has published them in the apparatus criticus prefixed to his edition, vol. ii. They are also given in the collation of Harl. 2610 mentioned above.

Of the Bodleian MSS., Can. VII. belongs to the later fourteenth century; its interest is that it presents readings of an unique and isolated kind, which on internal grounds seem to be true. It may to some extent be estimated by the readings given
from it in the notes to this volume. In my opinion it must form an important factor in any thorough reconstitution of the text of the *Metamorphoses*, as I hope to prove more in detail soon. I consider it to be the nearest approximation to M which is yet known.

Can. I. is of the twelfth century, generally a very good MS., and always to be consulted carefully.

Auct. F. IV. 30 (which I cite as Bod.) contains fragments of the *Metamorphoses* from IV. to the end. Mr. Macray of the Bodleian assigns it to the twelfth century. A facsimile of one page is given in my *Facsimiles from Latin MSS. in the Bodleian*, Oxford, 1885.

D'Orville X. 1, 5, 24 was written in the thirteenth century. It was examined by Heinsius. It is a good MS., but written in a crabbed hand, and with a great many variants superscribed or in the margin. R.E.].
In the suit for the arms of Achilles Ajax makes his speech before the Grecian princes. He puts them in memory how he saved the ships. He has no skill of tongue like Ulysses, for whom it is honour enough to enter the lists against him.

Consedere duces et vulgi stante corona
surgit ad hos clipei dominus septemplicis Aiax
utque erat impatiens irae, Sigœia torvo
litora respexit classemque in litore vultu,
intendensque manus ‘agimus, pro Iuppiter!’ inquit
‘ante rates causam, et mecum confertur Ulixes!
at non Hectoreis dubitavit cedere flammis,
quas ego sustinui, quas hac a classe fugavi.
tutius est igitur fictis contendere verbis,
quam pugnare manu. sed nec mihi dicere promptum,
nec facere est isti: quantumque ego Marte feroci
inque acie valeo, tantum valet iste loquendo.
nec memoranda tamen vobis mea facta, Pelasgi,
esse reor; vidistis enim. sua narret Ulixes,
quae sine teste gerit, quorum nox conscia sola est.
praemia magna peti fateor: sed demit honorem
aemulus: Aiaci non est tenuisse superbum,
sit licet hoc ingens, quicquid speravit Ulixes.
ist e tulit pretium iam nunc temptaminis huius,
quo cum victus erit, mecum certasse feretur.

He declares that his noble lineage and kinship with Achilles are sufficient claims.

atque ego, si virtus in me dubitabilis esset,
nobilitate potens essem, Telamone creatus,
moenia qui forti Troiana sub Hercule cepit
litoraque intravit Pagasea Colcha carina.

Aeacus huic pater est, qui iura silentibus illic
reddit, ubi Aeoliden saxum grave Sisyphon urget.
Aeacum agnoscit summus prolemque fatetur
Iuppiter esse suam. sic ab Iove tertius Aiax.
nèc tamen haec series in causam prosit, Achivi,
si mihi cum magnò non est communis Achille.
frater erat, fraterna peto. quid sanguine cretus
Sisyphio furtisque et fraude simillimus illi
inserit Aeacidis alienae nomina gentis?

How Ulysses feigned madness to escape the field.

an quod in arma prior nulloque sub indice veni,
arma neganda mihi? potiorque videbitur ille,
ultima qui cepit, detrectavitque furore
militiam facto, donec sollertior isto
sed sibi inutilior timidi commenta retexit
Naupliades animi vitataque traxit ad arma?

19 certaminis R. 39 in arma M.
optima num sumat, quia sumere noluit ulla?
nos inhonorati et donis patruelibus orbi,
obtulimus quia nos ad prima pericula, simus?

The proof of his treachery and shameless cowardice, and how
Ajax saved him when he was like to die.

atque utinam aut verus furor ille, aut creditus esset,
 nec comes hic Phrygias umquam venisset ad arces
hortator scelerum! non te, Poeantia proles,
expositum Lemnos nostro cum crimine haberet:
qui nunc, ut memorant, silvestribus abditus antris
saxa moves gemitu, Laërtiadaeque precaris
quae meruit; quae, si di sunt, non vana precaris.
et nunc ille eadem nobis iuratus in arma,
heu! pars illa ducum, quo successore sagittae
Herculis utuntur, fractus morboque fameque
velaturque aliturque avibus, volucresque petendo
debita Trojanis exercet spicula fatis.
ille tamen vivit, quia non comitavit Ulixen:
mallet et infelix Palamedes esse relictus.
viveret aut certe letum sine crimine haberet.
quem male convicti nimium memor iste furoris
prodere rem Danaam finxit, fictumque probavit
crimen et ostendit, quod iam praefoderat, aurum.
ergo aut exilio vires subduxit Achivis,
aut nece: sic pugnat, sic est metuendus Ulixes.
qui licet eloquio fidum quoque Nestora vincat,
haud tamen efficiet, desertum ut Nestora crimen
esse rear nullum. qui cum imploraret Ulixen

51 pars una M.R. 57 omittit M.
vulnere tardus equi fessusque senilibus annis, proditus a socio est. non haec mihi crimina singi scit bene Tydides, qui nomine saepe vocatum corripuit, trepidoque fugam exprobravit amico.  

aspiciunt oculis superi mortalia iustis:

en eget auxilio, qui non tulit; utque reliquit, sic linquendus erat: legem sibi dixerat ipse. conclamat socios. adsum, videoque trementem pallentemque metu et trepidantem morte futura.  

opposui molem clipei texique iacentem,
servavique animam—minimum est hoc laudis—inertem. si perstas certare, locum redeamus in illum: redde hostem vulnusque tuum solitumque timorem post clipeumque late et mecum contende sub illo.

at postquam eripui, cui standi vulnera vires non dederant, nullo tardatus vulnere fugit.

*His own deeds contrasted with those of Ulysses, which are done always in company with Diomede.*

Hector adest, secumque deos in proelia ducit, quaque ruat, non tu tantum terreris, Ulixe, sed fortes etiam: tantum trahit ille timoris.

hunc ego sanguineae successu caedis ovantem eminus ingenti resupinum pondere fudi:
hunc ego poscentem, cum quo concurreret, unus sustinui. sortemque meam vovistis, Achivi, et vestrae valuere preces. si quaeritis huius fortunam pugnae, non sum superatus ab illo.

ecce ferunt Troes ferrumque ignesque Iovemque

76 hic R. 91 ignem M.
in Danaas classes. ubi nunc facundus Ulixes?
nempe ego mille meo protexi pectore puppes,
spem vestri reditus, date pro tot navibus arma.
quod si vera licet mihi dicere, queritur istis,
quam mihi, maior honos, coniunctaque gloria nostra est,
atque Aiax armis, non Aiaci arma petuntur.
conferat his Ithacus Rhesum inbellemque Dolona
Priamidenque Helenum rapta cum Pallade captum:
luce nihil gestum, nihil est Diomede remoto.
si semel ista datis meritis tam vilibus arma,
dividite, et pars sit maior Diomedis in illis.

Ulysses cannot wear such armour, which would only hinder
his flight. A challenge.

quo tamen haec Ithaco? qui clam, qui semper inermis
rem gerit et furtis incautum decipit hostem?
ipse nitor galeae claro radiantis ab auro
insidias prodet manifestabitque latentem.

sed neque Dulichius sub Achillis casside vertex
pondera tanta feret, nec non onerosa gravisque
Pelias hasta potest inbellibus esse lacertis,
nec clipeus vasti caelatus imagine mundi
conveniet timidae nataeque ad furta sinistrae.
debilitaturum quid te petis, improbe, munus?
quod tibi si populi donaverit error Achivi,
cur spolieris, erit, non cur metuaris ab hoste,
et fuga, qua sola cunctos, timidissime, vincis,
tarda futura tibi est gestamina tanta trahenti.
adde quod iste tuus, tam raro proelia passus;

94 tot pro M. R. 110 concretus M.
integer est clipeus. nostro, qui tela ferendo
mille patet plagis, novus est successor habendus.
denique, quid verbis opus est? spectemur agendo!
arma viri fortis medios mittantur in hostes:
inde iubete peti et referentem ornate relatis.'

Here begins the speech of Ulysses: He declares his sorrow for
Achilles, whose help he procured for the Greeks.

Finierat Telamone satus; vulgique secutum
ultima murmur erat. donec Laërtius heros
adstitit, atque oculos paulum tellure moratos
sustulit ad proceres, expectatoque resolvit
ora sono; neque abest facundis gratia dictis.
'si mea cum vestris valuissent vota, Pelasgi,
non foret ambiguus tanti certaminis heres,
tuque tuis armis, nos te poteremur, Achille.
quem quoniam non aqua mihi vobisque negarunt
fata,—manuque simul veluti lacrimantia tersit
lumina—'quis magno melius succedat Achilli,
quam per quem magnus Danais successit Achilles?

He prays that his eloquence may not tell against him. He too
is of noble lineage.

huic modo ne prosit, quod, uti est, hebes esse videtur;
neve mihi noceat, quod vobis semper, Achivi,
profuit ingenium, meaque haec facundia, siqua est,
quae nunc pro domino, pro vobis saepe locuta est,
invidia careat, bona nec sua quisque recuset.

nam genus et proavos et quae non fecimus ipsi,
vix ea nostra voco. sed enim quia rettulit Aiax
esse Iovis pronepos, nostri quoque sanguinis auctor Iuppiter est, totidemque gradus distamus ab illo. nam mihi Laërtes pater est, Arcesius illi, Iuppiter huic, neque in his quisquam damnatus et exul. est quoque per matrem Cyllenius addita nobis altera nobilitas, deus est in utroque parente. sed neque materno quod sum generosior ortu, nec mihi quod pater est fraterni sanguinis insons, proposita arma peto. meritis expendite causam.

He shows that Ajax, though a kinsman, is not next of kin. dummodo quod fratres Telamon Peleusque fuerunt Aiacis meritum non sit, nec sanguinis ordo, sed virtutis honor spoliis quaeratur in istis. aut si proximitas primusque requiritur heres, est genitor Peleus, est Pyrrhus filius illi. quis locus Aiaci? Phthiam haec Scyrumve ferantur. nec minus est isto Teucer patruelis Achilli: num petit ille tamen, num si petat, auferat illa?

He himself discovered and brought to Troy Achilles, whose deeds are therefore his. ergo operum quoniam nudum certamen habetur, plura quidem feci, quam quae comprehendere dictis in promptu mihi sit. rerum tamen ordine ducar. praescia venturi genetrix Nereia leti dissimulat cultu natum. et deceperat omnes, in quibus Aiacem, sumptae fallacia vestis.

163 et omiserunt M.R.
arma ego femineis animum motura virilem
mercibus inserui. neque adhuc proiecerat heros
virgineos habitus, cum parmam hastamque tenenti
"nate dea,' dixi 'tibi se peritura reservant
Pergama. quid dubitas ingentem evertere Troiam?"
iniecique manum, fortemque ad fortia misi.
ergo opera illius mea sunt. ego Telephon hasta
pugnantem domui, victum orantemque refeci.
quod Thebae cecidere, meum est. me credite Lesbon,
me Tenedon Chrysenque et Cillan, Apollinis urbes,
et Scyrum cepisse. mea concussa putate
procubuisse solo Lyrnesia moenia dextra.
utque alios taceam, qui saevum perdere posset
Hectora, nempe dedi: per me iacet inclitus Hector.
illis haec armis, quibus est inventus Achilles,
arma peto: vivo dedaram, post fata reposco.

He likewise procured the sacrifice of Iphigenia, and so appeased
the anger of Diana.

ut dolor unius Danaos pervenit ad omnes,
Aulidaque Euboicam conplerunt mille carinae,
expectata diu, nulla aut contraria classi
flamina erant, duraeque iubent Agamemnona sortes
inmeritam saevae natam maactare Dianae.
deregat hoc genitor divisque irascitur ipsis
atque in rege tamen pater est. ego mite parentis
ingenium verbis ad publica commoda verti.
hanc equidem fateor, fassoque ignoscat Atrides,
dificilem tenui sub iniquo iudice causam.

189 nunc M.R.
hunc tamen utilitas populi fraterque datique summa movet sceptri, laudem ut cum sanguine penset mittor et ad matrem, quae non hortanda, sed astu decipienda fuit. quo si Telamonius isset. orba suis essent etiam nunc lintea ventis.

His embassy to Troy, and its perils.

mittor et Iliacas audax orator ad arces, visaque et intrata est altae mihi curia Troiae. plenaque adhuc erat illa viris. interritus egi quam mihi mandarat communem Graecia causam, accusoque Parin praedamque Helenamque reposco et moveo Priamum Priamoque Antenora iunctum. at Paris et fratres et qui rapuere sub illo, vix tenuere manus—scis hoc, Menelaë!—nefandas, primaque lux nostri tecum fuit illa pericli.

How he dissuaded the Greeks, and among them Ajax, from raising the siege: wherefore to him belongs the glory of the after deeds of Ajax.

longa referre mora est quae consilioque manuque utiliter feci spatiosi tempore belli. post acies primas urbis se moenibus hostes continuere diu, nec aperti copia Martis ulla fuit: decimo demum pugnavimus anno. quid facis interea, qui nil, nisi proelia, nosti? quis tuus usus erat? nam si mea facta requiris, hostibus insidior, fossas munimine cingo, consolor socios, ut longi taedia belli

199 communis M.
OVIDII METAMORPHOSEON

mente ferant placida; doceo, quo simus alendi
armandique modo; mittor, quo postulat usus.
cece Iovis monitu, deceptus imagine somni,
rex iubet incepti curam dimittere belli.
ille potest auctore suam defendere vocem.
non sinat hoc Aiax, delendaque Pergama poscat,
quodque potest, pugnet. cur non remoratur ituros?
cur non arma capit, dat, quod vaga turba sequatur?
non erat hoc nimium numquam nisi magna loquenti.
quid quod et ipse fugit? vidi puduitque videre,
cum tu terga das inhostaques vera parares.
nec mora, "quid facitis? quae vos dementia?" dixi
'concitat, o socii, captam dimittere Troiam?
quidve domum fertis decimo, nisi dedecus, anno?"
talibus atque aliis, in quae dolor ipse disertum
fecerat, aversos profuga de classe reduxi.
[convocat Atrides socios terrore paventes:]
nec Telamoniades etiam nunc hiscere quicquam
audet. at ausus erat reges incessere dictis
Thersites, etiam per me haud impune, protervis.
erigor, et trepidos cives exhortor in hostem,
amissamque mea virtutem voce repono.
tempore ab hoc, quodcumque potest fecisse videri
fortiter iste, meum est, qui dantem terga retraxi.

Of his honourable fellowship with Diomede, and the wounds he has received.

denique de Danais quis te laudatve petitve?
at sua Tydides mecum communicat acta,
capit? det R. 223-33 uncis inclusit M. 230 sine uncis R.
me probat et socio semper confidit Ulixe.
est aliquid, de tot Graiorum milibus unum
a Diomede legi: nec me sors ire iubebat.
sic tamen et spreto noctisque hostisque periculo
ausum eadem, quae nos, Phrygia de gente Dolona
interimo: non ante tamen, quam cuncta coegi
prodere, et edidici, quid perfida Troia pararet.
omnia cognoram, nec, quod speculater, habebam,
et iam promissa poteram cum laude reverti.
haud contentus eo petii tentoria Rhesi,
inque suis ipsum castris comitesque peremi:
atque ita captivo, victor votisque potitus,
ingredior curru laetos imitantem triumpos.
cuius equos pretium pro nopte poposcerat hostis,
arma negate mihi, fueritque benignior Aiax!
quid Lycii referam Sarpedonis agmina ferro
devastata meo? cum multo sanguine fudi
Coeranone Iphitidem et Alastoraeque Chromiumque
Alcandrumeque Haliumque Noëmonaque Prytanimeque,
extitioque dedi cum Chersidamanto Thoona
et Charopem, fatisque inmitibus Ennomon actum,
quique minus celebres nostra sub moenibus urbis
procubuere manu. sunt et mihi vulnera, cives,
ipo pulchra loco. nec vanis credite verbis:
apsicite en! 'vestemque manu diduxit et 'haec sunt
pectora semper' ait 'vestris exercita rebus.
at nil inpendit per tot Telamonius annos
sanguinis in socios, et habet sine vulnere corpus.
The great deeds of Ajax, which he denies not, were wrought in common with all the Greeks. His own service done to Achilles dead.

quid tamen hoc refert, si se pro classe Pelasga arma tulisse refert contra Troasque Iovemque?

270 confiteorque, tulit: neque enim benefacta maligne
detractare meum est. sed ne communia solus
occupet, atque aliquem vobis quoque reddat honorem:
reppulit Actorides sub imagine tutus Achillis
Troas ab arsuris cum defensore carinis.

275 ausum etiam Hectoris solum concurrere telis
se putat, oblitus regisque ducumque meique,
nonus in officio, et praealatus munere sortis.
sed tamen eventus vestrae, fortissime, pugnae
quis fuit? Hector abit violatus vulnere nullo.

280 me miserum, quanto cogor meminisse dolore
temporis illius, quo Graium murus, Achilles
procubuit! nec me lacrimae luctusve timorve
tardarunt, quin corpus humo sublime referrem.
his umeris, his, inquam, umeris ego corpus Achillis,
et simul arma tuli: quae nunc quoque ferre laboro.

He has strength to bear the arms, which Ajax has not wit to
estcem rightly.

sunt mihi, quae valeant in talia pondera, vires:
est animus certe vestros sensurus honores.
scilicet idcirco pro gnato caerula mater
ambitiosa suo fuit, ut caelestia dona,

290 artis opus tantae, rudis et sine pectore miles
indueret? neque enim clipei caelamina novit,

279 est Hector M. 282 luctusque timorve R. 291 norit M.
Oceanum et terras cumque alto sidera caelo
Pleiadasque Hyadasque inunemque aequoris Arcton
diversasque urbes nitidumque Orionis ensem.
[postulat, ut capiat, quae non intellegit, arma.]

He shows that Achilles too hung back from joining in the war.

quid quod me duri fugientem munera belli
arguit incepto serum accessisse labori,
nec se magnanimo maledicere sentit Achilli?
si simulasse vocas crimen, simulavimus ambo.
si mora pro culpa est, ego sum maturior illo.
me pia detinuit coniunx, pia mater Achillem;
primaque sunt illis data tempora, cetera vobis.
haud timeo, si iam nequeo defendere, crimen
cum tanto commune viro. deprensus Ulixis
ingenio tamen ille: at non Aiacis Ulixes.

He alleges that his pretended crimes are no crimes, or not his own.
neve in me stolidae convicia fundere linguae
admiremur eum, vobis quoque digna pudore
obicit. an falso Palameden crimine turpe
accusasse mihi, vobis damnasse decorum est?
sed neque Naupliades facinus defendere tantum
tamque patens valuit, nec vos audistis in illo
crimina: vidistis, praestoque obiecta patebant.
nec Poeantiaden quod habet Vulcania Lemnos,
esse reus merui. factum defendite vestrum;
consensistis enim. nec me suasisse negabo,

295 sine uncis M.R.  303 nequemam R.  308 turpe est R.
309 est omisit R.  312 pretioque l.
ut se subtraheret bellique viaeque labori, 
temptaretque feros requie lenire dolores. 
paruit, et vivit. non haec sententia tantum 
fida, sed et felix, cum sit satis esse fidelem.

He bids them send Ajax to bring Philoctetes and the arrows.

320 quem quoniam vates delenda ad Pergama posecunt, 
ne mandate mihi: melius Telamonius ibit, 
eloquioque virum morbis iraque furentem 
molliet, aut aliqua producet callidus arte. 
ante retro Simois fluet et sine frondibus Ide 
stabat, et auxilium promittet Achaia Troiae, 
quam, cessante meo pro vestris pectore rebus, 
Aiacis stolidi Danais sollertia prosit. 
sis licet infestus sociis regique mihiique, 
dure Philoctete, licet exsecrere, meumque 
devoeas sine fine caput cupiasque dolenti 
me tibi forte dari, nostrumque haurire cruorem:

330 te tamen aggrediar, [mecumque reducere nitar] 
tamque tuis potiar, faveat Fortuna, sagittis, 
quam sum Dardanio, quem cepi, vate potitus; 
quam responsa deum Troianaque fata retexi; 
quam rapui Phrygiae signum penetrale Minervae 
hostibus e mediis. et se mihi conferat Aiax?

He celebrates his capture of the Palladiv/m., which alone made 
possible the capture of Troy.

nempe capi Troiam prohibebant fata sine illo. 
340 fortis ubi est Aiax? ubi sunt ingentia magni

317 finire R. 322 morbisque R. 
333 fiet tibi copia nostri R. 338 comparat M.
verba viri? cur hic metuis? cur audet Ulixes
ire per excubias et se committere nocti,
perque feros enses non tantum moenia Trous,
verum etiam summas arces intrare suaque
eripere aede deam, raptamque adferre per hostes?
quae nisi fecissem, frustra Telamone creatus
gestasset laeva taurorum tergora septem.
illa nocte mihi Troiae victoria parta est:
Pergama tunc vici, cum Vinci posse coegi.
desine Tydiden vultuque et murmure nobis
ostentare meum: pars est sua laudis in illo.
nec tu, cum socia clipeum pro classe tenebas,
solis eras. tibi turba comes, mihi contigit unus.

How that Diomede and all, by foregoing their own claims,
confess that wisdom takes precedence of valour.

qui nisi pugnacem sciret sapiente minorem
esse nec indomitae deberi praemia dextrae,
ipse quoque haec peteret. peteret moderatior Aiax
Eurypylusque ferox claroque Andraemone natus; nec minus Idomeneus patriaque creatus eadem
Meriones, peteret maioris frater Atridae:
quique manu fortes nec sunt mihi Marte secundi,
consilii cessere meis. tibi dextera bello
utilis; ingenium est, quod eget moderamine nostro.
tu vires sine mente geris: mihi cura futuri;
tu pugnare potes: pugnandi tempora mecum
eligit Atrides; tu tantum corpore prodes,
nos animo; quantoque, ratem qui temperat, anteit
remigis officium, quanto dux milite maior,

360 sunt tibi R.
He makes a last appeal, and bids them look upon the Palladium.

The prize being given to Ulysses, how Ajax in frenzy slew himself, and of the flower that sprung from his blood.

Mota manus procerum est, et quid facundia posset, re patuit; fortisque viri tuli arma disertus.

Hectora qui solus, qui ferrum ignesque Iovemque sustinuit totiens, unam non sustinet iram, invictumque virum vincit dolor. arripit ensen et ‘meus hic certe est. an et hunc sibi poscit Ulixes? hoc’ ait ‘utendum est in me mihi, quique cruore saepe Phrygum maduit, domini nunc caede madebit, ne quisquam Aiacem possit superare nisi Aiax.’

dixit, et in pectus tum demum vulnera passum, qua patuit ferrum, letalem condidit ensen.

384 ignem M.
nec valuere manus infixum educere telum:
expulit ipse cruor; rubefactaque sanguine tellus
purpureum viridi genuit de caespite florem,
qui prius Oebalio fuerat de vulnere natus.
littera communis mediis puerque viroque
inscripta est foliis, haec nominis, illa querellae.

By the persuasion of Ulysses Philoctetes joins the Greeks,
bringing with him the arrows of Hercules.

Victor ad Hypsipylies patriam clarique Thoantis
et veterum terras infames caede virorum 400
vela dat, ut referat Tirynthia tela, sagittas.
quae postquam ad Graios, domino comitante, revexit,
inposita est sero tandem manus ultima bello.
[Troia simul Priamusque cadunt: Priameiæa coniunx
perdidit infelix hominis post omnia formam,
externasque novo latratu terruit oras,
longus in angustum qua clauditur Hellespontus.] 405
Ilion ardebat, neque adhuc consederat ignis,
exiguumque senis Priami lovis ara cruorem
contibarat. tractata comis antistita Phoebi
non prefecturas tendebat ad aethera palmas.
Dardanidas matres patriorum signa deorum,
dum licet, amplexas, succensaque templa tenentes
invidiosa trahunt victores praemia Grai.
mittitur Astyanax illis de turribus, unde 410
pugnantem pro se proavitaque regna tuentem
saepe videre patrem monstratum a matre solebat.] 415

404-7 409-17 sine uncis R. 406 auras M.
iamque viam suadet boreas, flatuque secundo carbas mota sonant; iubet uti navita ventis.

_Hecuba and the Trojan dames are led into captivity._

420 'Troia, vale! rapimur' clamant, dant oscula terrae Troades et patriae fumantia tecta relinquunt. ultima conscendit classem, miserabile visu, in mediis Hecuba natorum inventa sepulchris. prensantem tumulos atque ossibus oscula dantem Dulichiae traxere manus. tamen unius hausit, inque sinu cineres secum tulit Hectoris haustos; Hectoris in tumulo canum de vertice crinem, inferias inopes, crinem lacrimasque reliquit.

_The cruel murder of Polydorus by his guardian Polymestor._

Est, ubi Troia fuit, Phrygiae contraria tellus

430 _Bistoniis habitata viris._ Polymestoris illic regia dives erat, cui te commisit alendum clam, Polydore, pater, Phrygiisque removit ab armis; consilium sapiens, sceleris nisi praemia magnas adieciasset opes, animi inritamen avari.

435 ut cecidit _fortuna_ Phrygum, caput inpius ensem rex Thracum iuguloque sui demisit alumni; et tamquam tolli cum corpore crimina possent, examinem scopulo subjectas misit in undas.

_The ghost of Achilles demands the sacrifice of Polyxena._

Litore Threicio classem religarat Atrides,

440 dum mare pacatum, dum venus amicior esset.

423 Hecuba est _M._
hic subito, quantus cum viveret esse solebat,
exit humo late rupta, similisque minanti
temporis illius vultum referebat Achilles,
quo ferus iniusto petiit Agamemnona ferro:
‘inmemores’ que ‘mei disceditis’ inquit ‘Achivi?
obrutaque est mecum virtutis gratia nostrae?
ne facite! utque meum non sit sine honore sepulchrum,
placet Achilleos mactata Polyxena manes.’
dixit: et, inmiti sociis parentibus umbrae,
rapta sinu matris, quam iam prope sola fovebat,
fortis et infelix et plus quam femina virgo
ducitur ad tumulum diroque fit hostia busto.

Her courageous speech and noble death.

quia memor ipsa sui, postquam crudelibus aris
admota est sensitque sibi fera sacra parari,
utque Neoptoleumum stantem ferrumque tenentem
inque suo vidit figentem lumina vultu,
‘utere iamdudum generoso sanguine!’ dixit
‘nulla mora est. quin tu iugulo vel pectore telum
conde meo!’ iugulumque simul pectusque rexit.
‘scilicet haud ulli servire Polyxena vellem.
[haud per tale sacrum numen placabitis ullum.]
mors tantum vellem matrem mea fallere posset.
mater obest, minuitque nec mihi gaudia: quamvis
non mea mors illi, verum sua vita tremenda est.
vos modo, ne Stygios adeam non libera manes,
este procul, si iusta peto, tactuque viriles

458 vel tu R. 460-1 aut...aut M. 460 ferrem R.
461 sine uncis M.R. 466 ite R.
virginco removete manus. acceptior illi,
quisquis is est, quem caede mea placare paratis,
liber erit sanguis. siquos tamen ultima nostri
verba movent oris, Priami vos filia regis,
non captiva rogat, genetici corpus inemptum
reddite, neve auro redimat ius triste sepulchri,
sed lacrimis: tunc, cum poterat, redimebat et auro,'
dixerat, at populus lacrimas, quas illa tenebat,
non tenet. ipse etiam flens invitusque sacerdos
praebita coniecto rupit praecordia ferro.
illa, super terram defecto poplite labens,
pertulit intrepidos ad fata novissima vultus.
tunc quoque cura fuit partes velare tegendas,
cum caderet, castique decus servare pudoris.

The wretched estate of Hecuba. Her lament for Polyxena.
Troades excipiunt deploratosque recensent
Priamidas et quod dederit domus una cruoris,
teque gemunt, virgo, teque, o modo regia coniunx,
regia dicta pares, Asiae florentis imago,
nunc etiam praedae mala sors, quam victor Ulixes
esse suam nollet, nisi quod tamen Hectora partu
edideras. dominum matri vix repperit Hector.
quae corpus complexa animae tam fortis inane,
quas totiens patriae dederat natisque viroque,
Huic quoque dat lacrimas. lacrimas in vulnera fundit
osculaque ore tegit consuetaque pectora plangit
canitiemque suam concreto in sanguine verrens
plura quidem, sed et haec laniato pectore dixit

482 quid \( R. \)  487 ediderat \( R. \)
'nata, tuae—quid enim superest?—dolor ultime matri, nata, iaces; videoque tuum, mea vulnera, vulnus.
et, ne perdiderim quemquam sine caede meorum,
tu quoque vulnus habes. at te, quia femina, rebar
to ferro tutam: cecidisti et femina ferro,
totque tuos idem fratres, te perdidit idem,
exitium Troiae nostrique orbator, Achilles.

Even in death Achilles is their destroyer. She alone is reserved
for fresh ills, in this less happy than dead Priam.

at postquam ceedit Paridis Phoebique sagittis,
nunc certe, dixi, non est metuendus Achilles.
nunc quoque mi metuendus erat: cinis ipse sepulti
in genus hoc saevit, tumulo quoque sensimus hostem.
Aeacidae secunda fui. iacet Ilion ingens,
eventuque gravi finita est publica clades,
sed finita tamen: soli mihi Pergama restant,
in cursuque mens dolor est. modo maxima rerum,
tot generis natisque potens nuribusque viroque,
nunc trahor exul, inops, tumulis avulsa meorum,
Penelopae munus. quae me data pensa trahentem
matribus ostendens Ithacis 'haec Hекторis illa est
clara parents, haec est' dicet 'Priameia coniunx.'
postque tot amissos tu nunc, quae sola levabas
maternos luctus, hostilia busta piasti.
inferias hosti peperi. quo ferrea resto?
quidve moror? quo me servas, annosa senectus?
quo, di crudeles, nisi quo nova funera cernam,
vivacem differtis anum? quis posse putaret

496 en M.R.
22 OVIDII METAMORPHOSEON

OVIDII

felicem Priamum post diruta Pergama dici?
felix morte sua est. nec te, mea nata, peremptam
aspicit, et vitam pariter regnumque reliquit.

She will pay her daughter the last rites, and live on for love of
Polydorus.

at, puto, funeribus dotabere, regia virgo,
condeturque tuum monumentis corpus avitis.

non haec est fortuna domus. tibi munera matris
contingent fletus peregrinaeque haustus harenae.
omnia perdidimus: superest, cur vivere tempus
in breve sustineam, proles gratissima matri,
nunc solus, quondam minimus de stirpe virili,

has datus Ismario regi Polydorus in oras.
quid moror interea crudelia vulnera lymphis
abluere et sparsos inmiti sanguine vultus?

She finds his mangled body on the seashore. Her speechless
sorrow.

dixit et ad litus passu processit anili,
albentes lacerata comas. 'date, Troades, urnam'
dixerat infelix, liquidas hauriret ut undas:
aspicit eictum Polydori in litore corpus,
factaque Threïcis ingentia vulnera telis.
Troades exclamant. obmutuit illa dolore,
et pariter voces lacrimasque introrsus obortas
devorat ipse dolor. duroque simillima saxo
torpet, et adversa figit modo lumina terra,
interdum torvos sustollit ad aethera vultus,
nunc positi spectat vultum, nunc vulnera nati,
vulnera praecipue, seque armat et instruit ira.
She takes a dreadful vengeance on Polymestor.

qua simul exarsit, tamquam regina maneret,
ulcisci statuit poenaeque in imagine tota est.

utque furt catulo lactente orbata leaena,
signaque nacta pedum sequitur, quem non videt,
hostem,
sic Hecuba, postquam cum luctu miscuit iram,
non oblita animorum, annorum oblita suorum,
vadit ad artificem dirae, Polymestora, caedis,
colloquiumque petit: nam se monstrare relictum
velle latens illi, quod nato redderet, aurum.
credidit Odrysius, praedaeque adsuetus amore
in secreta venit. tum blando callidus ore
‘tolle moras, Hecuba,’ dixit ‘da munera nato.
omne fore illius quod das, quod et ante dedisti,
per superos iuro.’ spectat truculenta loquentem
falsaque iurantem, tumidaque exaestuat ira,
atque ita correpto captivarum agmina matrum
invocat, et digitos in perfida lumina condit
expellitque genus oculos—facit ira valentem—
inmergitque manus foedataque sanguine sonti
non lumen, neque enim superest, loca luminis haurit.

Her strange transformation.

clade sui Thracum gens inritata tyranni
Troada telorum lapidumque incessere iactu
coeptit. at haec missum rauco cum murmure saxum
morsibus insequitur, rictuque in verba parato
latravit, conata loqui. locus extat et ex re

549-50 uncis inclusit M. 556 Hecuba, et M. 562 expilat M.
nomen habet; veterumque diu memor illa malorum tum quoque Sithonios ululavit maesta per agros, illius Troasque suos hostesque Pelasgos, illius fortuna deos quoque moverat omnes, sic omnes, ut et ipsa Iovis coniunxque sororque eventus Hecubam meruisse negaverit illos.

The grief of Aurora for her son Memnon. She supplicates Jupiter that some honour may be done to his memory.

Non vacat Aurorae, quamquam isdem faverat armis, cladibus et casu Troiaeque Hecubaeque moveri. cura deam propior luctusque domesticus angit Memnonis amissi, Phrygiis quem lutea campis vidit Achillea pereuntem cuspide mater; vidit, et ille color, quo matutina rubescunt tempora, palluerat, latuitque in nubibus aether. at non inpositos supremis ignibus artus sustinuit spectare parens, sed crine soluto,

sic ut erat, magni genibus procumbere non est designata Iovis lacrimisque has addere voces: 'omnibus inferior, quas sustinet aureus aether, nam mihi sunt totum rarissima templla per orbem, diva tamen veni: non ut delubra diesque des mihi sacrificos caliturasque ignibus aras. si tamen aspicias, quantum tibi femina praestem tum cum luce nova noctis confinia servo, praemia danda putes: sed non ea cura neque hic est nunc status Aurorae, meritos ut poscat honores. Memnonis orba mei venio, qui fortia frustra

589 venio M.
From the ashes of his pyre are produced countless birds, which by a conflict renewed yearly preserve the fame of the warrior.

Iuppiter adnuerat, cum Memnonis arduus alto
corruit igne rogus, nigrique volumina fumi
infecere diem, veluti cum flamina nata
exhalant nebulas, nec sol admittitur infra.
atra favilla volat, glomerataque corpus in unum
densetur, faciemque capit, sumitque calorem
atque animam ex igni; levitas sua praebuit alas.
et primo similis volucri, mox vera volucris
insonuit pennis: pariter sonuere sorores
innumerae, quibus est eadem natalis origo.
terque rogum lustrant, et consonus exit in auras
ter clangor: quarto seducunt castra volatu:
tum duo diversa populi de parte feroces
bella gerunt, rostrisque et aduncis unguibus iras
exercent alasque adversaque pectora lassant;
inferiaeque cadunt cineri cognata sepulto
corpora, seque viro forti meminere creatas.
praepetibus subitis nomen facit auctor: ab illo
Memnonides dictae, cum sol duodena peregit
signa, parentali moriturae more rebellant.
 Ergo aliis latrasse Dymantida flebile visum est;
luctibus est Aurora suis intenta piasque
nunc quoque dat lacrimas et toto rorat in orbe.

Aeneas escapes from Troy and after a sojourn in Thrace
arrives at Delos, where he is received hospitably.

Non tamen eversam Troiae cum moenibus esse
spem quoque fata sinunt: sacra et, sacra altera, patrem
625 fert umeris, venerabile onus, Cythereius heros.
de tantis opibus praedam pius eligit illam
Ascaniumque suum, profugaque per aequora classe
fertur ab Antandro. scelerataque limina Thracum
et Polydoreo manantem sanguine terram
630 linquit et utilibus ventis aestuque secundo
intrat Apollineam sociis comitantibus urbem.
hunc Anius, quo rege homines, antistite Phoebus
rite colebatur, temploque domoque recepit
urbemque ostendit delubraque nota duasque
635 Latona quondam stirpes pariente retentas.
ture dato flammis vinoque in tura profuso
cesarumque boum fibris de more crematis
regia tecta petunt, positisque tapetibus altis
munera cum liquido capiunt Cerealia Baccho.

In friendly converse King Anius tells of the wondrous power
bestowed by Liber upon his daughters, and how they were
changed into doves.

640 tum pius Anchises: 'o Phoebi lecte sacerdos,
fallor, an et natum, cum primum haec moenia vidi,
bisque duas natas, quantum reminiscor, habebas?'
huic Anius niveis circumdata tempora vittis
concutiens et tristis ait: 'non falleris, heros maxime: vidisti natorum quinque parentem,
quem nunc, tanta homines rerum inconstantia versat,
paene vides orbum. quod enim mihi filius absens
auxilium, quem dicta suo de nomine tellus
Andros habet, pro patre locumque et regna tenentem?
Delius augurium dedit huic: dedit altera Liber
femineae stirpi veto maiora fideque
munera. nam tactu natarum cuncta meorum
in segetem laticemque meri canaeque Minervae
transformabantur, divpesque erat usus in illis.
hoc ubi cognovit Troiae populator Atrides,
ne non ex aliqua vestram sensisse procellam
nos quoque parte putes, armorum viribus usus
abstrahit invitatas gremio genitoris, alantque
imperat Argolicam caelesti munere classem.
effugiant quo quaeque potest: Euboea duabus,
et totidem natis Andros fraterna petita est.
miles adest et, ni dedantur, bella minatur.
victa metu pietas consortia pectora poenae
dedit. et timido possis ignoscere fratri:
non hic Aeneas, non, qui defenderet Andron,
Hector erat, per quem decimum durastis in annum.
iamque parabantur captivis vincla lacertis:
illae tollentes etiamnum libera caelo
brachia "Bacche pater, fer opem?" dixere. tulitque
muneris auctor opem: si miro perdere more
ferre vocatur opem. nec qua ratione figuram
perdiderint, potui scire aut nunc dicere possum:

653 bacamque Min. M. R. 666 per quos R.
summa mali nota est: pennas sumpsere tuaeque coniugis in volucres, niveas abiere columbas.'

Phoebus bids the Trojans seek their motherland. Splendid gifts are exchanged at parting, specially a mixing-bowl, on which is graven a story of Thebes.

Talibus atque aliis postquam convivia dictis inplerunt, mensa somnum petiere remota. cumque die surgunt, adeuntque oracula Phoebi: qui petere antiquam matrem cognataque iussit litora. prosequitur rex et dat munus ituris,

Anchisae sceptrum, chlamydem pharetramque nepoti, crateram Aeneae, quam quondam transtulit illi hospes ab Aoniis Therses Ismenius oris. miserat hanc illi Therses, fabricaverat Alcon Hyleus, et longo caelaverat argumento.

urbs erat, et septem posses ostendere portas: hae pro nomine erant, et quae foret illa, docebant. ante urbem exequiae tumulique ignesque rogique effusaeque comas et apertae pectora matres significant luctum. nymphae quoque flere videntur siccatosque queri fontes. sine frondibus arbor nuda riget, rodunt arentia saxa capellae. ecce facit mediis natas Orione Thebis, hanc non feminineum iugulo dare vulnus aperto, illam demissa per fortia pectora tela

pro populo cecidisse suo pulchrisque per urbem funeribus ferri celebrique in parte cremari;

687 pyraeque M. 693-4 hac...illac M. 694 demisso per inertia vulnere tela M. demisso...telo R.
tum de virginea geminos exire favilla,
ne genus intereat, iuvenes, quos fama Coronas
nominat, et cineri materno ducere pompam.
hactenus antiquo signis fulgentibus aere,
summus inaurato crater erat asper acantho.
nec leviora datis Troiani dona remittunt,
dantque sacerdoti custodem turis acerram,
dant pateram claramque auro gemmisque coronam.

They sail to Crete, whence sickness warns them to make for
Italy.

Inde recordati Teucros a sanguine Teucri
ducere principium, Cretam tenuere: locique
ferre diu nequiere Iovem, centumque relictis
urbibus Ausonios optant contingere portus.
saevit hiems iactatque viros, Strophadumque receptos
portubus infidis exterruit ales Aëllo.
et iam Dulichios portus Ithacamque Samonque
Neritiasque domus, regnum fallacis Ulixis,
praeter erant vecti: certatam lite deorum
Ambraciam, versique vident sub imagine saxum
iudicis, Actiaco quae nunc ab Apolline nota est,
vocalemque sua terram Dodonida quercu,
Chaoniosque sinus, ubi nati rege Molosso
inrita subjunctis fugere incendia pennis.

After divers adventures they reach Sicily.

Proxima Phaeacum felicibus obsita pomis
rura petunt. Epiros ab his regnataque vati

706 Creten M. 718 impia R.
Buthrotos Phrygio simulataque Troia tenetur, inde futurorum certi, quae cuncta fideli Priaunides Helenus monitu praedixerat, intrant Sicaniam. tribus haec excurrit in aequora pinnis, e quibus imbriferos est versa Pachynos ad austros, mollibus expositum zephyris Lilybaeon, at Arctos aequoris expertes spectat boreamque Peloros. hac subeunt Teucri, et remis aestuque secundo sub noctem potitur Zanclaea classis harena.

Here begins the story of Scylla, wherein is related also the story of Acis and Galatea.

Scylla latus dextrum, laevum inrequieta Charybdis infestat. vorat haec raptas revomitque carinas, illa feris atram canibus succingit tur alvum, virginis ora gerens, et, si non omnia vates ficta reliquerunt, aliquo quoque tempore virgo. hanc multi petiere proci. quibus illa repulsis ad pelagi nymphas, pelagi gratissima nymphis, ibat et elusos iuvenum narrabat amores. cui dum pectendos praebet Galatea capillos, talibus adloquitur, repetens suspiria, dictis:
’tamen, o virgo, genus haud inmite virorum expetit, utque facis, potes his inpune negare. at mihi, cui pater est Nereus, quam caerula Doris enixa est, quae sum turba quoque tuta sororum, non nisi per luctus licuit Cyclopis amorem effugere’ et lacrimae vocem impediere loquentis. quas ubi marmoreo detersit pollice virgo,

724 linguis R. 731 infestant M. 738 quam, R.
et solata deam est, ‘refer, o carissima,’ dixit
‘neve tui causam tege—sum tibi fida—doloris.’

Galatea, who loved Acis, was herself loved by the Cyclop Polyphemus. The violent passion of her suitor.

Nereis his contra resecuta Crataeide natam est:
‘Acis erat Fauno nymphaque Symaethide cretus,
magna quidem patrisque sui matrisque voluptas,
nostra tamen maior; nam me sibi iunxerat uni.
pulcher et octonis iterum natalibus actis
signarat teneras dubia lanugine malas.
hunc ego, me Cyclops nulla cum fine petebat:
nec, si quaesieris, odium Cyclopis, amorne
Acidis in nobis fuerit praesentior, edam:
par utrumque fuit. pro quanta potentia regni
est, Venus alma, tui! nempe ille inmitis et ipsis
horrendus silvis et visus ab hospite nullo
inpune, et magni cum dis contemptor Olympi,
quid sit amor, sentit, validaque cupidine captus
uritur, oblitus pecorum antrorumque suorum.
iamque tibi formae, iamque est tibi cura placendi,
iam rigidos pectis rastris, Polypheme, capillos;
iam libet hirsutam tibi falce recidere barbam
et spectare feros in aqua et conponere vultus.
caedis amor feritasque sitisque inmensa cruris
cessant, et tutae veniuntque abeuntque carinae.
Telemus interea Siculam delatus ad Aetnen,
Telemus Eurymides, quem nulla fefellerat ales,
terribilem Polyphemon adit, ‘lumen’ que, ‘quod unum

754 dubia teneras M. 762 sensit R.
fronte geris media, rapiet tibi' dixit 'Ulixes.'
risit et "o vatum stolidissime, falleris;' inquit,
anter iam rapuit." sic frustra vera momentem
spernit et aut gradiens ingenti litora passu
degratat, aut fessus sub opaca revertitur antra.

His love-song, to which Acis and Galatea listen from their
hiding-place.

prominet in pontum cuneatus acumine longo
collis; utrumque latus circumfluit aequoris unda.
huc ferus ascendit Cyclops mediusque resedit;
lanigerae pecudes nullo ducente secutae.
cui postquam pinus, baculi quae praebuit usum,
ante pedes posita est antennis apta ferendis
sumptaque harundinibus compacta est fistula centum,
senserunt toti pastoria sibila montes,
senserunt undae. latitans ego rupe meique
Acidis in gremio residens procul auribus hausi
talia dicta meis auditaque verba notavi:

He declares the beauty of Galatea, and her cruelty.
"candidior folio nivei, Galatea, ligustri,
floridior pratis, longa procerior alno,
splendidior vitro, tenero lascivior haedo,
levior adsiduo detritis aequore conchis,
solibus hibernis, aestiva gratior umbra,
nobilior palma, platano conspectior alta,
lucidior glacie, matura dulcior uva,
mollior et cygni plumis et lacte coacto,

788 mente not. R. 794 forma ac plat. M.
et, si non fugias, riguo formosior horto:

saevior indomitis eadem Galatea iuvencis,
durior annosa quercu, fallacior undis,
laudato pavone superbior, acrior igni,

et, quod praecipue vellem tibi demere possem,
non tantum cervo claris latratibus acto,

sunt mihi, pars montis, vivo pendentia saxo
antra, quibus nec sol medio sentitur in aestu,
sunt poma gravantia ramos,
sunt auro similes longis in vitibus uvae,
sunt et purpureae: tibi et has servamus et illas.

ipsa tuis manibus silvestri nata sub umbra
mollia fraga leges, ipsa autumnalia corna
prunaque, non solum nigro liventia suco,
verum etiam generosity novasque imitantia ceras.
nec tibi castaneae me coniuge, nec tibi deerunt
arbutei fetus: omnis tibi serviet arbor.

hoc pecus omne meum est; multae quoque vallibus
errant,
multas Silva tegit, multae stabulantur in anris.

His great riches, which shall all be hers.

at bene si noris, pigeat fugisse, morasque
ipsa tuas damnas et me retinere labores.

nec sentitur hiems. sunt poma gravantia ramos,
sunt auro similes longis in vitibus uvae,

ipsa tuis manibus silvestri nata sub umbra
mollia fraga leges, ipsa autumnalia corna
prunaque, non solum nigro liventia suco,
verum etiam generosity novasque imitantia ceras.
nec tibi castaneae me coniuge, nec tibi deerunt
arbutei fetus: omnis tibi serviet arbor.

multae quoque vallibus

errant,

multas Silva tegit, multae stabulantur in anris.

nec, si forte roges, possim tibi dicere, quot sint.
pauperis est numerare pecus. de laudibus harum

nil mihi credideris: praesens potes ipsa videre,
ut vix circumeanunt distentum cruribus uber.
sunt, fetura minor, tepidis in ovilibus agni,
sunt quoque, par aetas, alis in ovilibus hædi.
lac mihi semper adest niveum. pars inde bibenda

servatur, partem liquefacta coagula durant.

nec tibi deliciae faciles vulgataque tantum
munera contingent, dammae leporesque caperque,
parve columbarum demptusve cacamine nidus:
inveni geminos, qui tecum ludere possint,

inter se similes, vix ut dignoscere possis,
villosae catulos in summis montibus ursae:
inveni et dixi "dominae servabimus istos."
iam modo caeruleo nitidum caput exere ponto,
iam, Galatea, veni, nec munera despice nostra.

His strength, comeliness, and constancy.

certe ego me novi liquidaeque in imagine vidi
nuper aquae, placuitque mihi mea forma videnti.
aspice, sim quantus. non est hoc corpore maior
Iuppiter in caelo. nam vos narrare soletis
nescio quem regnare Iovem. coma plurima torvos

prominet in vultus, umerosque, ut lucus, obumbrat.

nec mea quod rigidis horrent densissima saetis
corpora, turpe puta. turpis sine frondibus arbor,
turpis equus, nisi colla iubae flaventia velent.

barba viros hirtæque decent in corpore saetae.

838 exime M. 849 non omisit R.
LIBER XIII.

unum est in media lumen mihi fronte, sed instar ingentis clipei. quid ? non haec omnia magno Sol videt e caelo ? Soli tamen unicus orbis.
adde, quod in vestro genitor meus aequore regnat. hunc tibi do socerum. tantum miserere precesque supplicis exaudi : tibi enim succumbimus uni.
quique Iovem et caelum sperno et penetrabile fulmen, Nerei, te vereor : tua fulmine saevior ira est.

*His jealousy of Acis, on whom he will be revenged.*

atque ego contemptus essem patientior huius, si fugeres omnes. sed cur Cyclope repulso 
Acin amas, praeferisque meis conplexibus Acin ?
ille tamen placeatque sibi placeatque licebit, quod nollem, Galatea, tibi : modo copia detur ! sentiet esse mihi tanto pro corpore vires.
viscera viva traham divulsaque membra per agros 
perque tuas spargam—sic se tibi misceat—undas. uror enim, laesusque exaestuat acrius ignis, cumque suis videor translatam viribus Aetnam pectore ferre meo. nec tu, Galatea, moveris."

*He spies the lovers.*  
Galatea plunges into the deep, but Acis, as he flies, is crushed by the giant with a mass of rock. His blood becomes a river of water, and himself the god of the same.

talia nequiquam questus, nam cuncta videbam, surgit, et ut taurus vacca furibundus adempta, stare nequit silvaque et notis saltibus errat :

861 amplexibus *M.R.*
cum ferus ignaros nec quicquam tale timentes
me videt atque Acin, 'video' que exclamat 'et ista
ultima sit, faciam, Veneris concordia vestrae.'
tantaque vox, quantam Cyclops iratus habere
debuit, illa fuit: clamore perhorruit Aetne.
ast ego vicino pavesfacta sub aequore mergor,
terga fugae dederat conversa Symaethius heros.
'adfer opem, Galatea, precor, mihi! ferte, parentes,'
dixerat 'et vestris periturum admittite regnis;'
insequitur Cyclops partemque e monte revulsam
mittit; et extremus quamvis pervenit ad illum,
angulus e saxo, totum tamen obruit Acin.
at nos, quod fieri solum per fata licebat,
fecimus, ut vires assumeret Acis avitas.
puniceus de mole cruor manabat, et intra
temporis exiguum rubor evanescere coepit,
fitque color primo turbati fluminis imbre,
purgaturque mora. tum moles fracta dehiscit,
vivaque per rimas proceraque surgit harundo,
osoque cavum saxi sonat exsulantibus undis:
miraque res, subito media tenus extitit alvo
incinctus iuvenis flexis nova cornua cannis,
qui, nisi quod maior, quod toto caerulus ore,
Acis erat. sed sic quoque erat tamen Acis, in amnem
versus, et antiquum tenuerunt flumina nomen.'

880 et 'fer R. 884 is molis tot. M. hic iactu R.
885 solum fieri M. 890 mol. taetra M.
The story of Scylla continued. She flees the pursuit of Glaucus, marveling at his strange shape.

Desierat Galatea loqui, coetuque soluto discedunt placidisque natant Nereides undis. Scylla redit: neque enim medio se credere ponto audet, et aut bibula sine vestibus errat harena, aut, ubi lassata est, seductos nacta recessus gurgitis, inclusa sua membra refrigerat unda. ecce freto stridens, alti novus incola ponti nuper in Euboica versis Anthedone membris, Glaucus adest, visaeque cupidine virginis haeret, et quaecumque putat fugientem posse morari verba refert. fugit illa tamen, veloxque timore pervenit in summum positio prope litora montis. ante fretum est, ingens apicem collectus in unum longus ab aequoribus convexus in aequora vertex. constitit hic, et tuta loco, monstrumne deusne ille sit, ignorans, admiraturque colorem caesariemque umeros subjetaque terga tegentem, ultimaque excipiat quod tortilis inguina piscis.

He tells her that he was once a man, and how he lost his fish in the enchanted meadow.

sensit, et innitens, quae stabat proxima, moli non ego prodigium nec sum fera belua, virgo, sed deus' inquit 'aquae; nec maius in aequora Proteus ius habet et Triton Athamantiadesque Palaemon. ante tamen mortalis eram, sed, scilicet altis deditus aequoribus, iam tum exercebar in illis.
nam modo ducebam ducentia retia pisces, 
nunc in mole sedens moderabar harundine linum. 
sunt viridi prato confinia litora, quorum 
altera pars undis, pars altera cingitur herbis, 
quas neque cornigerae morsu laesere iuvencae, 
nec placidae carpsistis oves hirtaeve capellae. 
non apis inde tulit conlectos sedula flores, 
non data sunt capiti genialia serta, neque umquam 
falciferae secuere manus. ego primus in illo 
caespitate consedi, dum lina madentia sicco, 
ute recensererem, captivos ordine pisces 
insuper exposui, quos aut in retia casus 
aut sua credulitas in adunctos egerat hamos. 
res similis fictae: sed quid mihi fingere prodest? 
gramine contacto coepit mea praeda moveri 
et mutare latus terraque, ut in aequore, niti. 
dumque moror mirorque simul, fugit omnis in undas 
turba suas dominumque novum litusque relinquunt.

*His transformation by tasting of its herbage.*

obstiupui dubitoque diu causamque requiro, 
num deus hoc aliquid, num sucus fecerit herbae. 
'quae tamen has' inquam 'vires habet herba?' manuque 
pabula decerpsi decerptaque dente momordi. 
vix bene conbiberant ignotos guttura sucos, 
cum subito trepidare intus praecordia sensi, 
alteriusque rapi naturae pectus amore. 
nec potui restare diu, ' repetenda' que 'numquam 
925 funditur M. 928 femine flor. M. 934 aduncos M.R.
terra, vale! dixi corpusque sub aequora mersi. di maris exceptum socio dignantur honore, utque mihi quae cumque feram mortalia, demand, Oceanum Tethynque rogant. ego lustror ab illis, et purgante nefas noviens mihi carmine dicto pectora fluminibus iubeor supponere centum. nec mora, diversis lapsi de partibus amnes totaque vertuntur supra caput aequora nostrum. hactenus acta tibi possum memoranda referre: hactenus haec memini. nec mens mea cetera sensit. quae postquam rediit, alium me corpore toto ac fueram nuper neque eundem mente recepi. hanc ego tum primum viridem ferrugine barbam caesariemque meam, quam longa per aequora verro, ingentesque umeros et caerula brachia vidi cruraque pinnigero curvata novissima pisce. quid tamen haec species, quid dis placuisse marinis, quid iuvat esse deum, si tu non tangeris istis?

Scylla still flees, and he seeks the aid of Circe.
talia dicentem, dicturum plura, reliquit Scylla deum. furit ille inritatusque repulsa prodigiosa petit Titanidos atria Circes.

967 furens M.
Liber Quartus Decimus.

Iamque Giganteis iniectam faucibus Aetnen
arvaque Cyclopium, quid rastra, quid usus aratri,
nescia nec quicquam iunctis debentia bubus,
liquerat Euboicus tumidarum cultor aquarum;
liquerat et Zanclen adversaque moenia Rhegi
navifragumque fretum, gemino quod litore pressum
Ausoniae Siculaeque tenet confinia terrae.
inde manu magna Tyrrhena per aequora vectus
herbiferos adiit colles atque atria Glaucus
Sole satae Circes, variarum plena ferarum.
quam simul aspexit, dicta acceptaque salute,
‘diva, dei miserere, precor! nam sola levare
tu potes hunc,’ dixit ‘videar modo dignus, amorem.
quanta sit herbarum, Titani, potentia, nulli
quam mihi cognitius, qui sum mutatus ab illis.
neve mei non nota tibi sit causa furoris:
litore in Italico, Messenia moenia contra,
Scylla mihi visa est. pudor est promissa precesque
blanditiasque meas contemptaque verba referre.
at tu, sive aliquid regni est in carmine, carmen
ore move sacro, sive expugnacior herba est,
utere temptatis operosae viribus herbae.

dec medeare mihi sanesque haec vulnera mando, fineque nil opus est: partem ferat illa caloris.'

She makes him proffers of her own love, which being scorned she by her spells works in Scylla a cruel change of shape. At the last Scylla is turned to stone.

at Circe—neque enim flammis habet aptius ulla talibus ingenium, seu causa est huius in ipsa, seu Venus indicio facit hoc offensa paterno—
talia verba refert: 'melius sequerere volentem optantemque eadem parilique cupidine captam. dignus eras utro, poteras certeque, rogari, et, si spem dederis, mihi crede, rogaberis utro. neu dubites absitque tuae fiducia, formae:
en ego, cum dea sim, nitidi cum filia Solis, carmine cum tantum, tantum quoque gramine possim, ut tua sim, voveo. spernentem sperne, sequenti redde vices, uneque duas ulciscere facto,'
talia temptanti 'prius' inquit 'in aequore frondes' Glaucus 'et in summis nascentur montibus algae, sospite quam Scylla nostri mutentur amores.'
indignata dea est: et laedere quatenus ipsum non poterat, nec vellet amans, irascitur illi, quae sibi praelata est: Venerisque offensa repulsa, protinus horrendis infamia pabula sucis conterit et tritis Hecateia carmina miscet, caerulaque induit velamina, perque ferarum agmen adulantum media procedit ab aula, oppositumque petens contra Zancleia saxa Rheigion, ingreditur ferventes aestibus undas,
in quibus ut solida ponit vestigia terra,
summaque decurrit pedibus super acquora siccis.
parvus erat gurges, curvos sinuatus in arcus,
grata quies Scyllae: quo se referebat ab aestu
et maris et caeli, medio cum plurimus orbe
sol erat et minimas a vertice fecerat umbras.
hunc dea praevitiat portentisicisque venenis
inquinat, hic fusos latices radice nocenti
spargit et obscurum verborum ambage novorum
ter noviens carmen magico demurmurat ore.
Scylla venit: mediaque tenus descenderat alvo,
cum sua foedari latrantibus inguina monstris
aspicit. ac primo non credens corporis illas
esse sui partes, refugitque abigitque timetque
ora proterva canum: sed quos fugit, attrahit una,
et corpus quaerens femorum crurumque pedumque
Cerbereos rictus pro partibus invenit illis,
statque canum rabie, subiectaque terga ferarum
inguinibus truncis uteroque exstante coercet.
Flevit amans Glaucus, nimiumque hostiliter usae
viribus herbarum fugit conubia Circes.
Scylla loco mansit. cumque est data copia, primum
in Circes odium sociis spoliavit Ulixen:
mox eadem Teucras fuerat mesura carinas,
ni prius in scopulum, qui nunc quoque saxeus exstat,
transformata foret. scopulum quoque navita vitat.

61 credens non R. 73-4 uncis inclusit M.
The Trojans, escaping Scylla and Charybdis, are driven by a storm to Libya, whence they sail again for Italy. How the Cercopes were changed to apes.

Hunc ubi Troianae remis avidamque Charybdin evicere rates, cum iam prope litus adessent Ausonium, Libycas vento referuntur ad oras. excipit Aenean illic animoque domoque non bene discidium Phrygii latura mariti Sidonis: inque pyra sacri sub imagine facta incubuit ferro, deceptaque decipit omnes. rursus harenosae fugiens nova moenia terrae ad sedemque Erycis fidumque relatus Acesten sacrificat tumulumque sui genitoris honorat. quasque rates Iris Iunonia paene cremarat, solvit, et Hippotadae regnum terrasque calenti sulphure fumantes Acheloiamque relinquit Sirenum scopulos: orbataque praeside pinus Inarimen Prochytenque legit, sterilique locatas colle Pithecusas, habitantum nomine dictas. quippe deum genitor, fraudem et periuria quondam Cercopum exosus gentisque admissa dolosae, in deforme viros animal mutavit, ut idem dissimiles homini possent similesque videri, membraque contraxit naresque a fronte resimas contudit, et rugis peraravit anilibus ora; totaque velatos flaventi corpora villo misit in has sedes. nec non prius abstulit usum verborum et natae dira in periuria linguae: posse queri tantum rauco stridore reliquit.

75 hanc M. 95 remissas R.
Acneas comes to Cumae, where under the guidance of the Sibyl he goes down into Hell.

Has ubi praeteriit et Parthenopeia dextra moenia deseruit, [laeva de parte canori Aeolidae tumulum et] loca feta palustribus undis, litora Cumarum vivacisque antra Sibyllae intrat, et ad manes veniat per Averna paternos, orat. at illa diu vultum tellure moratum erexit, tandemque deo furibunda recepto 'magna petis,' dixit 'vir factis maxime, cuius dextera per ferrum, pietas spectata per ignes.

pone tamen, Troiane, metum : potiere petitis, Elysiasque domos et regna novissima mundi me duce cognosces simulacraque cara parentis. invia virtuti nulla est via.' dixit, et auro fulgentem ramum silva lunonis Avernae monstravit iussitque suo divellere trunco. paruit Aeneas, et formidabilis Orci vidit opes atavosque suos umbramque senilem magnanimi Anchisae : didicit quoque iura locorum quaeque novis essent adeunda pericula bellis.

He promising to his guide divine honours, she tells him that she is a woman and no goddess, and how Phoebus cruelly punished her rejection of his love by granting her foolish wish.

inde ferens lassos adverso tramite passus, cum duce Cumaeae mollit sermone laborem. dumque iter horrendum per opaca crepuscula carpit,
'seu dea tu praesens, seu dis gratissima,' dixit
'numinis instar eris semper mihi, meque fatebor
muneris esse tui; quae me loca mortis adire,
quae loca me visae voluisti evadere mortis.
pro quibus aërias meritis evectus ad auras
templa tibi statuam, tribuam tibi turis honorem.'
respicit hunc vates et suspiratibus haustis
'nec dea sum,' dixit 'nec sacri turis honore
humanum dignare caput. neu nescius erres:
lux aeterna mihi carituraque fine dabatur,
si mea virginitas Phoebi patuisset amanti.
dum tamen hanc sperat, dum praecorrumpere donis
me cupid, 'elige,' ait 'virgo Cumaeae, quid optes:
optatis potiere tuis.' ego pulvis tauris
ostendi cumulum: quot haberet corpora pulvis,
tot mihi natales contingere vana rogavi.
excidit, ut peterem iuvenes quoque protinus annos.
hos tamen ille mihi dabit aeternamque iuventam,
si Venerem paterer. contempto munere Phoebi
innuba permaneo. sed iam felicior aetas
terga dedit, tremuloque gradu venit aegra senectus.
quae patienda diu est. nam iam mihi saecula septem
acta vides: superest, numeros ut pulvis aequum,
ter centum messes, ter centum musta videre.
tempus erit, cum de tanto me corpore parvam
longa dies faciet, consumptaque membra senecta
ad minimum redigentur onus. nec amata videbor
nec placuisse deo. Phoebus quoque forsitan ipse
vel non cognoscet, vel dilexisse negabit;
usque adeo mutata ferar: nullique videnda, 
voce tamen noscar, vocem mihi fata relinquent.'

At Cairta (for so was the place named in after time), Aeneas
chances upon Macareus, who finding in his train Achaemenides
learns from him the story of his escape from Sicily.

Talia convexum per iter memorante Sibylla
sedibus Euboicam Stygiis emergit in urbem
Troius Aeneas. sacrisque ex more litatis
litora adit nondum nutricis habentia nomen.
hic quoque substerat post taedia longa laborum
Neritius Macareus, comes experientis Ulixei.
desertum quondam mediis in rupibus Aetnae
noscit Achaemeniden, improviso repertum
vivere miratus, 'qui te casusve deusve
servat, Achaemenide? cur' inquit 'barbara Graium
pra pra vehit ? petitur vestra quae terra carina ?'
talia quaerenti, iam non hirsutus amictu,
iam suus et spinis conserto tegmine nullis,
fatur Achaemenides: 'iterum Polyphemon et illos
aspiciam fluidos humano sanguine rictus,
hac mihi si potior domus est Ithaceque carina,
si minus Aenean veneror genitore. nec umquam
esse satis potero, praestem licet omnia, gratus.
quod loquor et spiro caelumque et sidera solis
respicio, possimme ingratus et inmemor esse?
ille dedit, quod non anima haec Cyclopis in ora
venit; et, ut iam nunc lumen vitale relinquam,
aut tumulo aut certe non illa condar in alvo.
quid mihi tunc animi— nisi si timor abstulit omnem
sensum animumque—fuit, cum vos petere alta relictus
aequora conspexi? volui inclamare, sed hosti
prodere me timui. vestrae quoque clamor Ulixis
paene rati nocuit. vidi, cum monte revulso
inmanem scopulum medias permisit in undas;
vidi iterum veluti tormenti viribus acta
vasta Giganteo iaculantem saxa lacerto,
et, ne deprimeret fluctus iactusve carinam,
pertimui, iam me non esse oblitus in illa.

The ravings of the blinded Cyclop, and his horrid wickedness.

ut vero fuga vos a certa morte reduxit,
ille quidem totam gemebundus obambulat Aetnam
praetemptatque manu silvas et luminis orbus
rupibus incursat, foedataque brachia tabo
in mare protendens gentem exsecratur Achivam,
atque ait “o si quis referat mihi casus Ulixen,
aut aliquem e sociis, in quem mea saeviat ira,
viscera cuius edam, cuius viventia dextra
membra mea laniem, cuius mihi sanguis inundet
guttur, et elisi trepident sub dentibus artus!
quam nullum aut leve sit damnun mihi lucis
ademptae!”

haec et plura ferox. me luridus occupat horror
spectantem vultus etiamnum caede madentes
crudelesque manus et inanem luminis orbem
membraque et humano concretam sanguine barbam.

181 revulsum R. 185 fluctusve R.
187 ab acerba M.R. 188 fremebundus R.
mors erat ante oculos, minimum tamen illa malorum.
et iam prensurum, iam nunc mea viscera robar
in sua mersurum; mentique haerebat imago
temporis illius, quo vidi bina meorum
ter quater adligi sociorum corpora terrae.
quae super ipse iacens hirsuti more leonis
visceraque et carnes cumque albis ossa medullis
semianimesque artus avidam condebat in alvum.
me tremor invasit: stabam sine sanguine maestus;
mandentemque videns eietantemque cruentas
ore dapes, et frusta mero glomerata vomentem,
talia fingebam misero mihi fata parari.
perque dies multos latitans, omnemque tremiscens
ad strepitum, mortemque timens cupidusque moriri,
glande famem pellens et mixta frondibus herba,
solus, inops, exspes, leto poenaeque relictus,
hanc procul aspxei longo post tempore navem
oravique fugam gestu ad litusque cucurri,
et movi: Graiumque ratis Troiana recepit.
tu quoque pande tuos, comitum gratissime, casus
et ducis et turbae, quae tecum est credita ponto.'

Macareus in return tells how by the folly of his comrades the
gift of Aeolus was turned to their destruction.

Aeolon ille refert Tusco regnare profundo,
Aeolon Hippotaden, cohibentem carcere ventos:
quos bovis inclusos tergo, memorabile munus,
Dulichium sumpsisse ducem, flatuque secundo
lucibus isse novem et terram aspexisse petitam:

207-12 214-7 uncis inclusit M.
proxima post nonam cum sese aurora moveret,
invidia socios praedaeque cupidine victos
esse, ratsos aurum, dempsisse ligamina ventis:
cum quibus isse retro, per quas modo venerat undas,
Aeolique ratem portus repetisse tyranni.
‘inde Lami veterem Laestrygonis’ inquit ‘in urbem
venimus. Antiphates terra regnabat in illa.
missus ad hunc ego sum, numero comitante duorum,
vixque fuga quaesita salus comitique mihiique,
tertius e nobis Laestrygonis inopia tinxit
ora cruore suo. fugientibus instat et agmen
concitat Antiphates. coëunt et saxa trabesque
coniciunt, merguntque viros merguntque carinas.

A remnant of them with Ulysses himself escape the Laestrygones
and come to the island of Circe. Macareus is chosen with others
to visit the palace of the sorceress.

una tamen, quae nos ipsumque vehebat Ulixen,
effugit. amissa sociorum parte dolentes
multaque conquesti terris adlabimur illis,
quas procul hinc cernis. procul est, mihi crede, videnda
insula, visa mihi: tuque, o iustissime Troum,
nate dea,—neque enim finito Marte vocandus
hostis es, Aenea,—moneo, fuge litora Circes.
nos quoque Circaeo religata in litore pinu,
Antiphatae memores inmansuetique Cyclopis,
ire negabamus, sed tecta ignota subire
sorte sumus lecti; sors me fidumque Politen

230 esse ratsos sine interpunctione M.R.
250 vel...subire. R.
Eurylochumque simul nimiumque Elpenora vino bisque novem socios Circaea ad moenia misit.

The savage beasts at her gate greet them with strange kindness, and she by art magic changes them to swine. Eurylochus alone avoids the fatal draught, and brings to their help Ulysses.

quae simul attigimus, stetimusque in limine tecti,

mille lupi mixtaeque lupis ursaeque leaeque
occursu fecere metum. sed nulla timenda,
nullaque erat nostro factura in corpore vulnus:
quin etiam blandas movere aëra caudas
nostraque adulantes comitant vestigia, donec

excipiant famulae perque atria marmore tecta
ad dominam ducunt. pulchro sedet illa recessu
sublimi solio, pallamque induta nitentem
insuper aurato circumvelatur amictu.

Néréides nymphaeque simul, quae vellera motis
nulla trahunt digitis nec fila sequentia ducunt:
gramina disponunt sparsosque sine ordine flores
secernunt calathis variasque coloribus herbas.
ipsa quod hae faciunt opus, exigit. ipsa, quis usus
quove sit in folio, quae sit concordia mixtis

novit et advertens pensas examinat herbas.
haec ubi nos vidit, dicta acceptaque salute
diffudit vultus et reddidit omina votis.
nec mora, misceri tosti iubet hordea grani
mellaque vimque meri cum lacte coagula passo,
quique sub hac lateant furtim dulcedine, sucos

252 nimiique Elpenora vini R. 262 sollemni sol. R.
269 quoque M.
adicit. accipimus sacra data pocula dextra.
quae simul arenti sitientes hausimus ore,
et tetigit summos virga dea dira capillos,—
et pudet et referam—saetis horrescere coepi,
 nec iam posse loqui, pro verbis edere raucum
murmur, et in terram toto procumbere vultu,
osque meum sensi pando occallescere rostro,
colla tumere toris, et qua modo pocula parte
sumpta mihi fuerant, illa vestigia feci.
cumque eadem passis (tantum medicamina possunt!)
claudor hara. solumque suis caruisse figura
vidimus Eurylochum: solus data pocula fugit.
quae nisi vitasset, pecoris pars una manerem
nunc quoque saetigeri, nec tantae cladis ab illo
certior ad Circen ultor venisset Ulixes.

He by a gift of Mercury is proof against the art of Circe, who to
gain his love by counter-spells restores his companions to their
proper shape.

pacifer huic dederat florem Cyllenius album,
moly vocant superi: nigra radice tenetur.
tutus eo monitisque simul caelestibus intrat
ille domum Circes, et ad insidiosa vocatus
pocula, conantem virga mulcere capillos
reppulit et stricto pavidam deterruit ense,
inde fides dextraeque datae: thalamoque receptus
coniugii dotem sociorum corpora poscit.
spargimur ignotae sucis melioribus herbae,
percutimurque caput conversae verbere virgae,

300 percutitur M.
verbaque dicuntur dictis contraria verbis:
quod magis illa canit, magis hoc tellure levati
erigimur, saetaeque cadunt, bifidosque relinquit
rima pedes, redeunt umeri et subiecta lacertis
brachia sunt. flentem flentes ampleximur ipsi,
haeremusque ducis collo. nec verba locuti
ulla priora sumus, quam nos testantia gratos.

During a year's sojourn Macarius saw and heard many marvels,
whereof he will relate one that was told him by a handmaiden
of the sorceress, of a statue in a chapel that bare upon his head
a woodpecker.

annua nos illic tenuit mora: multaque praeens
tempore tam longo vidi, multa auribus hausi.

hoc quoque cum multis, quod clam mihi rettulit una
quattuor e famulis ad talia sacra paratis.
cum duce namque meo Circe dum sola moratur,
illa mihi niveo factum de marmore signum
ostendit iuvenale, gerens in vertice picum,
aede sacra positum multisque insigne coronis.
quis foret et quare sacra coleretur in aede,
cur hanc ferret avem, quaerenti et scire volenti
"accipe,' ait 'Macareu, dominaeque potentia quae sit
hinc quoque disc e meae: tu dictis adice mentem.

The story of Picus and Canens. Picus, son of Saturn, was
wooed by all the Dryads and fountain nymphs, but himself
loved and wedded the nymph Canens. The reason of her
name.

Picus in Ausoniis, proles Saturnia, terris
rex fuit, utilium bello studiosus equorum.
forma viro, quam cernis, erat. licet ipse decorem
aspicias fictaque probes ab imagine veram.
par animus formae; nec adhuc spectasse per annos
quinquennem poterat Graia quater Elide pugnam
ille suos dryadas Latiiis in montibus ortas
verterat in vultus, illum fontana petebat
numina, naiades, quas Albula, quasque Numici,
quas Aniensis aquae, cursuque brevissimus Almo
Narve tulit præceps et opaceae Farfarus undae,
quaeque colunt Scythicae regnum nemorale Dianae
finitimoque lacus. spreitis tamen omnibus unam
ille colit nymphe, quam quondam in colle Palati
dicitur Ionio peperisse Venilia Iano.
haec ubi nubilibus primum maturuit annis,
praeposito cunctis Laurenti tradita Pico est:
rara quidem facie, sed rarior arte canendi,
unde Canens dicta est. silvas et saxa movere
et mulcere feras et flumina longa morari
ore suo volucreisque vagas retinere solebat.

He going afield to hunt was seen and loved of Circe, that was
gathering simples.
quae cum feminea modulatur carmina voce,
exierat tecto Laurentes Picus in agros,
indigenas fixurus apros, tergumque præmebat
acris equi laevaque hastilia bina ferebat,
Poeniceam fulvo chlamydem contractus ab auro.
venerat in silvas et filia Solis easdem,
utque novas legeret fecundis collibus herbas,
OVIDII METAMORPHOSEO N

nomine dicta suo Circeae reliquerat arva.
quae simul ac iuvenem, virgultis abdita, vidit,
obstipuit. cecidere manu, quas legerat herbas:
flammaque per totas visa est errare medullas.

Foiled in her first essay, she lures him into a thicket by sending of a phantom boar, and by mighty spells removes from him his retinue.

ut primum valido mentem collegit ab aestu,
quid cuperet, fossura fuit: ne possed adire,
cursus equi fecit circumfususque satelles.

'non' ait 'effugies, vento rapiare licebit,
si modo me novi, si non evanuit omnis
herbarum virtus, nec mea carmina fallunt.'
dixit, et effigiem, nullo cum corpore, falsi
finxit apri praeterque oculos transcurrere regis
iuisset, et in densum trabibus nemus ire videri,
plurima qua Silva est et equo loca pervia non sunt.
haud mora, continuo praedae petit inscius umbram
Picus equi celer spumantia terga reliquit
spemque sequens vanam Silva pedes errat in alta.

concipit illa preces et verba precantia dicit
ignotosque deos ignoto carmine adorat,
quo solet et niveae vultum confundere Lunae
et patro capiti bibulas substexere nubes.
tum quoque cantato denseetur carmine caelum
et nebulae exhalat humus, caecisque vagantur
limitibus comites, et abest custodia regi.

365 venefica M.
She declares her love, and tells him her name and lineage. He proves still constant, and by her resentment is transformed to a woodpecker.

nacta locum tempusque 'per, o, tua lumina,' dixit 'quae mea ceperunt, perque hanc, pulcherrime, formam,' quae facit, ut supplex tibi sim dea, consule nostris ignibus et socerum, qui pervidet omnia, Solem accipe, nec durus Titanida despice Circe.'
dixerat. ille ferox ipsamque precesque repellit et 'quaeunque es,' ait 'non sum tuus. altera captum me tenet, et teneat per longum, comprecor, aevum. nec Venere externa socialia foedera laedam, dum mihi Ianigenam servabunt fata Canentem.'
saepe retemptatis precibus Titania frustra, 'non inpune feres, neque' ait 'reddere Canenti!' laesaque quid faciat, quid amans, quid femina discet! [rebus,' ait 'sed amans et laesa et femina Circe!'] tum bis ad occasus, his se convertit ad ortus, ter iuvenem baculo tetigit, tria carmina dixit.
ille fugit, sed se solito velocius ipse currere miratur. pennas in corpore vidit: seque novam subito Latiis accedere silvis indignatus avem, duro fera robora rostro figit et iratus longis dat vulnera ramis. purpureum chlamydis pennae traxere colorem; fibula quod fuerat vestemque momorderat aurum,
pluma fit, et fulvo cervix praecingitur auro:
nec quicquam antiquum Pico nisi nomina restat.

His attendants, furious at the loss of their prince, assail the
goddess, but she by dreadful sorceries causes them to become
beasts.

Interea comites, clamato saepe per agros
nequiquam Pico nullaque in parte reperto,
inveniunt Circen,—nam iam tenuaverat auras
passaque erat nebulas ventis ac sole recludi—
criminibusque premunt veris regemque reposcunt
vimque ferunt saevisque parant incessere telis.
illa nocens spargit virus sucosque veneni
et Noctem Noctisque deos Ereboque Chaoque
convocat et longis Hecaten ululatibus orat:
exsiluere loco—dictu mirabile—silvae,
ingemuitque solum, vicinaque palluit arbor,
sparsaque sanguineis maduerunt pabula guttis,
et lapides visi mugitus edere raucos
et latrare canes et humus serpentibus abris
squalere et tenues animae volitare silentum.
attonitum monstris vulgus pavet: illa paventis
ora venenata tetigit mirantia virga,
cuius ab attactu variarum monstra ferarum
in iuvenes veniunt. nulli sua mansit imago.

After vain search made Canens in frenzy goes astray and on the
banks of Tiber for utter grief vanishes to air.

Sparserat occiduus Tartessia litora Phoebus
et frustra coniunx oculis animoque Canentis

396 antiqui M.
expectatus erat. famuli populusque per omnes
discurrunt silvas atque obvia lumina portant.
nee satis est nymphae flere et lacerare capillos
et dare plangorem: facit haec tamen omnia, seque
proripit ac Latios errat vesana per agros.
sex illam noctes, totidem redeuntia solis
lumina viderunt inopem somnique cibique
per iuga, per valles, qua fors ducebat, euntem.
ultimus aspevit Thybris luctuque viaque
fessam et iam longa ponentem corpora ripa.
illic cum lacrimis ipso modulata dolore
verba sono tenui maerens fundebat, ut olim
carmina iam moriens canit exequialia cygnus.
luctibus extremum tenues liquefacta medullas
tabuit, inque leves paulatim evanuit auras.
fama tamen signata loco est, quem rite Canentem
nomine de nymphae veteres dixere Camenae."

Macareus in fear of Circe's prophecies resolves to wander
no more.

talia multa mihi longum narrata per annum
visaque sunt. resides et desuetudine tardi
rursus inire fretum, rursus dare vela iubemur:
ancipitesque vias et iter Titania vastum
dixerat et saevi restare pericula ponti.
pertimui, fateor: nactusque hoc litus, adhaesi.

426 fessam luct. R. 427 Thybris et in gelida R.
Aeneas, arriving in Italy, and being by King Latinus received kindly, is compelled to war by Turnus.

Finierat Macareus. urnaque Aeneia nutrix condita marmorea tumulo breve carmen habebat: ‘hic me Caietam notae pietatis alumnus ereptam Argolico, quo debuit, igne cremavit.’

solvitur herboso religatus ab aggere funis, et procul insidias infamataeque reliquunt tecta deae lucosque petunt, ubi nubilus umbra in mare cum flava prorumpit Thybris harena. Faunigenaeque domo potitur nataque Latini, non sine Marte tamen. bellum cum gente feroci suscipitur, pactaque furit pro coniuge Turnus. concurrit Latio Tyrrhenia tota, diuque ardua sollicitis victoria quaeritur armis.

This latter seeks aid of Diomede, who had built him a city in that land; which he refusing tells the story of his wanderings, and how Venus punished him for the wound he gave her.

auget uterque suas externo robore vires,

et multi Rutulos, multi Troiana tuentur castra. neque Aeneas Euandri ad moenia frustra, at Venulus frustra profugi Diomedis ad urbem venerat. ille quidem sub Iapyge maxima Dauno moenia condiderat dotaliaque arva tenebat.

sed Venulus Turni postquam mandata peregit auxiliumque petit, vires Aetolius heros excusat; nec se aut socii committere pugnae

456 limina M. 457 magnam prof. R.
velle sui populos, aut quos e gente suorum
armet, habere viros. ' neve haec commenta putetis,
admonitu quamquam renovetur luctus amarus
perpetiar memorare tamen. postquam alta cremata est
Ilios, et Danaas paverunt Pergama Diras,
Naryciusque heros, a virgine virgine rapta,
quam meruit poenam solus, digessit in omnes,
spargimur et ventis inimica per aequora rapti
fulmina, noctem, imbres, iram caelique marisque
perpetimur Danai cumulumque Capharea cladis.
neve morer referens tristes ex ordine casus,
Graecia tum potuit Priamo quoque flenda videri.
me tamen armiferae servatum cura Minervae
fluctibus eripuit. patriis sed rursus ab agris
pellor, et antiquo memores de vulnere poenas
exigit alma Venus, tantosque per alta labores
aequora sustinui, tantos terrestribus armis,
ut mihi felices sint illi saepe vocati,
quos communis hiems importunusque Caphareus
mersit aquis, vellemque horum pars una fuissem.

Also she changed to the likeness of swans some of his companions
that made light of her anger.

ultima iam passi comites belloque fretoque
deficiunt finemque rogant erroris. at Acmon
fervidus ingenio, tum vero et cladibus asper,
"quid superest, quod iam patientia vestra recuset
ferre, viri ? ' dixit 'quid habet Cytherea, quod ultra,

465 luctus renoventur amari M. 467 Ilion M.
veile puta, faciat t nam dum peiora timentur, est locus in vulnus: sors autem ubi pessima rerum, sub pedibus timor est, securaque summa malorum. audiat ipsa, licet, et, quod facit, oderit omnes sub Diomede viros, odium tamen illius omnes spernimus, et magno stat magna potentia nobis." talibus inritans Venerem Pleuronius Acmon instimulat verbis, veteremque resuscitat iram. dicta placent paucis: numeri maioris amici Acmona corripimus. cui respondere volenti vox pariter vocisque via est tenuata; comaeque in plumas abeunt, plumis nova colla teguntur pectoraque et tergum, maiores brachchia pennas accipiunt, cubique leves sinuantur in alas; magna pedum digitos pars occupat, oraque cornu indurata rigent finemque in acumine ponunt. hunc Lycus, hunc Idas et cum Rhe xenore Nycteus, hunc miratur Abas; et dum mirantur, eandem accipiunt faciem. numerosque ex agmine maior subvolat et remos plausis circumvolat alis. si volucrum quae sit subitarum forma requiris, ut non cygnorum, sic albis proxima cygnis. vix equidem has sedes et Iapygis arida Dauni arva gener teneo minima cum parte meorum.'

The story of a shepherd of Apulia, who for his evil speech was changed to a wild olive.

Hactenus Oenides. Venulus Calydonia regna Peucetiosque sinus Messapiaque arva relinquit.

489 est in vota locus R. 493 magniloquentia M. 494 iratum R.
in quibus antra videt, quae multa nubila silva et levibus cannis latitantia semicaper Pan nunc tenet: at quodam tuerunt tempore nymphae. Apulus has illa pastor regione fugatas terruit et primo subita formidine movit: mox, ubi mens redit et contempsere sequentem, ad numerum motis pedibus duxere chores. improbat has pastor saltuque imitatus agresti addidit obscenis convicia rustica dictis: nec prius os tacuit, quam guttura condidit arbor. arbor enim est, sucoque licet cognoscere mores. quippe notam linguae foliis oleaster amaris exhibet: asperitas verborum cessit in illa.

Turnus fires the Trojan ships, which by the great goddess Cybele that loved them are changed to sea-nymphs.

Hinc ubi legati rediere, negata ferentes arma Aetola sibi, Rutuli sine viribus illis bella instructa gerunt. multumque ab utraque cruoris parte datur. fert ecce avidas in pinea Turnus texta faces, ignesque timent, quibus unda pepercit. iamque picem et ceras alimetaque cetera flammae Mulciber urebat, perque altum ad carbas malum ibat, et incurvae fumabat transtra carinae:
cum memor has pinus Idaeo vertice caesas sancta deum genetrix tinnitibus aëra pulsi aeris et inflati complevit murmure buxi,

515 guttis manantia R. cannis nutantia M. 523 obticuit R. 524 suco liceat M. 525 bacis M. R. 526 illas M. R.
perque leves domitis invecta leonibus auras

\textit{Turne!} ait \textit{cripiam: nec me patiente cremabit ignis edax nemorum partes et membra moorum.}

intonuit dicente dea, tonitrumque seuti cum saliente graves ceciderunt grandine nimbi, aëraque et tumidum subitis concursibus aequor

\textit{Astraei turbant et eunt in proelia fratres.}

\textit{in caput facies puppes mutantur aduncae, in digitos abeunt et crura natantia remi, quodque sinus fuerat, latus est, mediisque carina subdita navigiis spinae mutatur in usum, lina comae molles, antennae bracchia, fiunt.}

\textit{caerulus, ut fuerat, color est; quasque ante timebant. illas virgineis exercent lusibus undas Naides aequoreae. durisque in montibus ortae molle fretum celebrant, nec eas sua tangit origo.}

\textit{In memory of their first estate they succour storm-tost ships, all save such as carry Greeks.}

non tamen oblitae, quam multa pericula saevo

\textit{pertulerint pelago, iactatis saepe carinis subposuere manus, nisi siqua vehebat Achivos. cladis adhuc Phrygiae memores odere Pelasgos}

\textit{550-4 uncis inclusit M.}
\textit{557-60 durisque...pelago uncis inclusit M.}
Neritiaeque ratis viderunt fragmina laetis vultibus, et laetis videre rigescere puppim vultibus Alcinoi saxumque increscere ligno.

The Rutules still warring, Ardea their chief city is burned with fire. From its ashes springs a heron, which in the Latin is called 'ardea.'

Spes erat, in nymphas animata classe marinas posse metu monstri Rutulum desistere bello.

perstat, habetque deos pars utraque, quodque deorum est

instar, habent animos. nec iam dotalia regna, nec scep
sacram soceri, nec te, Lavinia virgo, sed vicissim petunt deponendique pudore bella gerunt. tandemque Venus victricia nati

arma videt, Turnusque cadit: cadit Ardea, Tu

rno sospite dicta potens. quam postquam Dardanus ignis abstulit, et tepida latuerunt tecta favilla, congerie e media tum primum cognita praepes

subvolat, et cineres plausis everberat alis.

et sonus et macies et pallor et omnia, captam quae deceant urbem, nomen quoque mansit in illa
urbis; et ipsa suis deplangitur Ardea pennis.

Jupiter grants the prayer of Venus that her son may become immortel.

Iamque deos omnes ipsamque Aenea virtus

lunonem veteres finire coegerat iras:
cum, bene fundatis opibus crescentis Iuli,

564 laetae M. 565 omisit M. 562-7 uncis inclusit M.
tempestivus erat caelo Cythereius heros.

ambieratque Venus superos colloque parentis circumfusa sui 'numquam mihi' dixerat ullo tempore dure pater, nunc sis mitissimus, opto:
Aeneaeque meo, qui te de sanguine nostro fecit avum, quamvis parvum des, optime, numen,
dummmodo des aliquod. satis est inamabile regnum aspexisse semel, Stygios semel isse per amnes.'
adsensere dei, nec coniunx regia vultus inmotos tenuit, placatoque adnuit ore.
tum pater 'estis' ait 'caelesti munere digni,
quaeque petis, pro quoque petis. cape, nata, quod optas.'

Numicius washes from him the taint of mortality. He is worshipped under the name of Indiges.

faτus erat. gaudet, gratesque agit illa parenti:
perque leves auras iunctis inventa columbis
litus adit Laurens, ubi tectus harundine serpit
in freta flumineis vicina Numicius undis.
hunc iubet Aeneae, quaecumque obnoxia morti,
abluere et tacito deferre sub aequora cursu.
corniger exsequitur Veneris mandata, suisque,
quicquid in Aenea fuerat mortale, repurgat
et respergit aquis. pars optima restitit illi
lustratum genetrix divino corpus odore
unxit et ambrosia cum dulci nectar mixta
contigit os fecitque deum. quem turba Quirini
nuncupat Indigetem temploque arisque recepit.

602-4 uncis inclusit M.
Aeneas being thus translated, after him reign many kings in Alba.

Inde sub Ascanii dicione binominis Alba resque Latina fuit. succedit Silvius illi. 
quo satus antiquo tenuit repetita Latinus nomina cum sceptro. clarus subit Alba Latinum. 
Epytus ex illo est. post hunc Capetusque Capysque, 
sed Capys ante fuit. regnum Tiberinus ab illis cepit, et in Tusci demersus fluminis undis 
nomina fecit aquae. de quo Remulusque feroxque Acrota sunt geniti. Remulus maturior annis 
fulmineo perit, imitator fulminis, icu. 
fratre suo sceptrum moderatior Acrota forti tradit Aventino. qui, quo regnarat, eodem 
monste iacet positus tribuitque vocabula monti. 
iamque Palatinae summam Proca gentis habebat. 

The story of Pomona and Vertumnus. She loves all the trees of the garden, but will none of the love of men. 

rege sub hoc Pomona fuit, qua nulla Latinas inter hamadryadas coluit sollertius hortos 
nec fuit arborei studiosior alterta fetus: 
unde tenet nomen. non silvas illa nec amnes, 
rus amat et ramos felieia poma ferentes. 
nec iaculo gravis est, sed adunca dextera falce, 
qua modo luxuriem premit et spatiantia passim bracchia compescit, fisso modo cortice lignum 

612-3 ecce Latinum Epytus ex illo M. 629 contra M.
M. Ovidius, *Metamorphoseon*

Inserit, et sucos alium praestat alumno.

Nec sentire sitim patitur, bibulaeque recurvas radicis fibras labentibus irrigat undis.

Hic amor, hoc studium. Veneris quoque nulla cupidō est.

Vim tamen agrestum metuens pomaria claudit intus et accessus prohibet refugitque viriles.

Many seek her in vain, among whom Vertumnus.

Quid non et Satyri, saltatibus apta iuventus,

Fecere et pinu praecincti cornua Panes,

Silvanusque, suis semper iuvenilior annis,

Ut poterentur ea? sed enim superabat amando hos quoque Vertumnus. neque erat felicior illis.

Of his many stratagems to gain her love.

O quotiens habitu duri messoris aristas corbe tulit verique fuit messoris imago!

Tempora saepe gerens faeno religata recenti desectum poterat gramen versasse videri.

Saepe manu stimulos rigida portabat, ut illum iurares fessos modo disiunxisse iuvencos.

Falce data frondator erat vitisque putator:

Induerat scalas, lecturum poma putares.

Miles erat gladio, piscator harundine sumpta.

Denique per multas aditum sibi saepe figurās raperit, ut caperet spectatae gaudia formae.

632 retunsas M.  
640 omis.
In the guise of an old woman he teaches her by the example of the vine the excellence of love.

ille etiam picta redimitus tempora mitra, innitens baculo, positis per tempora canis, adsimulavit anum, cultosque intravit in hortos, pomaque mirata est. 'tanto' que 'potentior!' inquit, pomaque laudatae dedit oscula, qualia numquam vera dedisset anus: glæbaque incurva resedit, suspiciens pandos autumni pondere ramos. ulmus erat contra speciosa nitentibus uvis:

quam socia postquam pariter cum vite probavit, 'at si staret' ait 'caelebs sine palmite truncus, nil praeter frondes, quare peteretur, haberet. haec quoque, quae iuncta vitis requiescit in ulmo, si non nupta foret, terrae acclinata iaceret. tu tamen exemplo non tangeris arboris huius, concubitusque fugis, nec te coniungere curas.

He tells her how many are her suitors, among whom he cunningly commends to her himself.

atque utinam velles! Helene non pluribus esset sollicitata procis, nec quae Lapitheïa movit proelia, nec coniunx nimium tardantis Ulixis. nunc quoque, cum fugias averserisque petentes, mille viri cupiunt et semideique deique

655 ad temp. M.R. 658 pluraque laudatae ac. M. 662 compta postquam pariter virtute M. 665 iuncta est, vitis requiescit in illo R. 671 timidi, aut audacis M.
et quaecumque tenent Albanos numina montes.

sed tu si sapies, si te bene iungere anumque
hanc audire voles, quae te plus omnibus illis,
plus quam credis, amo, vulgares reïe taedas,
Vertumnunque tori socium tibi selige. pro quo
me quoque pignus habe. neque enim sibi notior ille
est,

quam mihi. nec passim toto vagus errat in orbe,
haec loca sola colit, nec, uti pars magna procorum,
quas modo vidit, amat: tu primus et ultimus illi
ardor eris, solique suos tibi devovet annos.
adde, quod est iuvenis, quod naturale decoris
munus habet formasque apte fingetur in omnes,
et quod erit iussus, iubeas licet omnia, siet.
quid, quod amatis idem? quod, quae tibi poma
coluntur,
primus habet, laetaque tenet tua munera dextra?
sed neque iam fetus desiderat arbole demptos,
nec, quas hortus alit, cum sucis mitibus herbas,
nec quicquam, nisi te. miserere ardentis, et ipsum
quod petit, ore meo praesentem crede precari.

To persuade her how perilous it is to anger Venus, he will tell
her a tale of Cyprus.

ultoresque deos et pectora dura perosam
Idalien memoromque time Rhamnusidis iram.
quoque magis timeas,—et enim mihi multa vetustas

680 toto passim M. 681 nec loca magna M.
692 qui petit R.
scire dedit—referam tota notissima Cypro
facta, quibus flecti facile et mitescere possis.

The story of Iphis and Anaxarcele. This was a noble dame
that scorned a lowborn suitor.

Viderat a veteris generosam sanguine Teucri
Iphis Anaxareten, humili de stirpe creatus;
viderat et totis perceiverat ossibus aestum.
luctatusque diu, postquam ratione furorem
vincere non potuit, supplex ad limina venit:
et modo nutrici miserum confessus amore,
ne sibi dura foret, per spes oravit alumnae,
et modo de multis blanditus cuique ministris
sollicita petiit propemum voce favorem;
saepe ferenda dedit blandis sua verba tabellis,
interdum madidas lacrimarum rore coronas
postibus intendit posuitque in limine duro
molle latus tristisque serae convicia fecit.
saevior illa freto surgente cadentibus Haedis,
durior et ferro, quod Noricus excoquit ignis,
et saxo, quod adhuc vivum radice tenetur,
spernit et inridet; factisque inmitibus addit
verba superba ferox et spe quoque fraudat amantem.

In despair he resolved to die, and hanged himself at her gate.

non tulit inpatiens longi tormenta doloris
Iphis et ante fores haec verba novissima dixit:

705-7 omisit M. 710 tristique R.
"vincis, Anaxarete, neque erunt tibi taedia tandem umlla forenda mei. laetos molire triumphos et Paeana voca nitidaque incingere lauru. vincis enim, moriorque libens. age, ferrea, gaude! certe alicud laudare mei cogeris amoris. [quo tibi sim gratus; meritumque fatebere nostrum.] non tamen ante tui curam excessisse memento, quam vitam: geminaque simul mihi luce carendum. nec tibi fama mei ventura est nuntia leti; ipse ego, ne dubites, adero præsensque videbor, corpore ut examini crudelia lumina pascas. si tamen, o superi, mortalia facta videtis, estem miememores—nihil ultra lingua precari sustinet—et longo facite ut narremur in ævo: et, quae dempsistis vitae, date tempora famae." dixit, et ad postes ornatos saepe coronis ünentes oculos et pallida bracchia tollens, cum foribus laquei religaret vincula summis, "haec tibi serta placent, crudelis et inpia?" dixit, inseruitque caput, sed tum quoque versus ad illam, atque onus infelix elisa fauce pependit.

His body was taken home to his mother, and by her with sorrow made ready for the burial.

icta pedum motu [trepidantem et multa timentem visa dedisse sonum] est adapertaque ianua factum prodidit. exclamant famuli frustraque levatum—

722 cogeris, eritque R. 723 sine uncis R. 724 curam cessisse R. 733-4 uncis inclusit M. 735 summi R. 739-40 sine uncis R.
nam pater occiderat—referunt ad limina matris.
accipit illa sinu, conplexaque frigida nati
membra sui postquam miserorum verba parentum
edidit, et matrum miserarum facta peregit,
funera ducebat medium lacrimosa per urbem,
loridaque arsuro portabat membra feretro.

His mistress, as from a window she gazed upon his funeral
pomp, though she repented of her cruelty, yet for her former
stonyheartedness was turned all to stone.

forte viae vicina domus, qua flebilis ibat
pompa, fuit; duraeque sonus plangoris ad aures
venit Anaxaretes, quam iam deus ultor agebat.
mota tamen 'videamus' ait 'miserabile funus'
et patulis iniit tectum sublime fenestris.
vixque bene inpositum lecto prospexerat Iphin,
deriguere oculi, calidusque e corpore sanguis
inducto pallore fugit, conataque retro
ferre pedes, haesit; conata avertere vultus,
hoc quoque non potuit. paulatimque occupat artus
quod fuit in duro iam pridem pectore saxum.
neve ea ficta putes, dominae sub imagine signum
servat adhuc Salamis; Veneris quoque nomine

templum
prospicientis habet. quorum memor, o mea, lentos
pone, precor, fastus, et amanti iungere, nymphe.
sic tibi nec vernum nascentia frigus adurat
poma, nec excutiant rapidi florentia venti.'
Pomona, though she regarded not the story, is won by Vertumnus when he appears in his proper shape.

haec ubi nequiquam forma celatus anili edidit, in iuvenem realit, et anilia demit instrumenta sibi, talisque apparuit illi, qualis ubi oppositas nitidissima solis imago evicit nubes nullaque obstante relaxit.

vimeque parat: sed vi non est opus, inque figura capta dei nymphe est et mutua vulnera sensit.

Rome, when it is but newly founded, is by the Sabines for the rape of their maidens attacked under cover of night, Juno opening to them a gate of it.

Proximus Ausonias iniusti miles Amuli rexit opes: Numitorque senex amissa nepotum munere regna capit: festisque Palilibus urbis moenia conduntur. Tadiusque patresque Sabini bella gerunt, arcisque via Tarpeia reclusa dignam animam poena congestis exuit armis, inde sati Curibus tacitum more luporum ore premunt voces et corpora victa sopore invadunt portasque petunt, quas obice firmo clauerat Iliades. unara tamen ipsa reclusit nec strepitum verso Saturnia cardine fecit.

How at the prayer of Venus the Naiads did wondrously confound the Sabines, so that they shortly agreed to terms of peace and amity.

sola Venus portae cecidisse repagula sensit, et clausura fuit, nisi quod rescindere numquam

765 deus acta senili M. formas deus aptus in omnes R.
liber xiv.

73

dis licet acta deum. Iano loca iuncta tenebant
Naides Ausoniae gelido ro rantia fonte.
has rogat auxilium. nec nymphae iusta petentem
sustinuere deam, venasque et flumina fontis
elicuere sui. nondum tamen invia Iani
ora patentis erant, neque iter praecuserat unda.
lurida subponunt fecundo sulphura fonti
incenduntque cavas fumante bitumine venas.
viribus his aliisque vapor penetravit ad ima
fontis, et Alpino modo quae certare rigori
au debatis aquae, non ceditis ignibus ipsis.
flammi fer a gemini fumant asper gine postes,
portaque, nequiquam rigidis promissa Sabinis,
fonte fuit praestructa novo, dum Martius arma
indueret miles. quae postquam Romulus ultro
ob tulit, et strata est tellus Romana Sabinis
corporibus strata estque suis, generique cruorem
sanguine cum soceri permiscuit inpius ensis,
pace tamen sisti bellum nec in ultima ferro
decertare placet, Tatiumque accedere regno.

785

790

795

800

805

810

In the fulness of time Romulus in the chariot of his father
Mars ascends to Heaven, where he becomes a god.

Occiderat Tatius, populisque aequata duobus,
Romule, iura dabas : posita cum casside Mavors
talibus affatur divumque hominumque parentem :
‘tempus adest, genitor, quoniam fundamine magno
res Romana valet nec praeside pendet ab uno,
praemia, quae promissa mihi dignoque nepoti,
solvere et ablatum terris inponere caelo. 
tu mihi concilio quondam praesente deorum—
nam memoro memorique animo pia verba notavi—
“unus erit, quem tu tolles in caerula caeli”

dixisti. rata sit verborum summa tuorum.’
adnuit omnipotens et nubibus aëra cæcis 
occultiit tonitruque et fulgure terruit orbem. 
quae sibi promissae sensit rata signa rapinae, 
innixusque hastae pressos temone cruento

inpavidos conscendit equos Gradivus et ictu 
verberis increpuit, pronusque per aëra lapsus 
constitit in summo nemorosi colle Palati, 
reddentemque suo iam regia iura Quiriti 
abstulit Iliaden. corpus mortale per auras

dilapsum tenues, ut lata plumbea funda 
missa solet medio glans intabescere caelo. 
pulchra subit facies et pulvinaribus altis 
dignior, est qualis trabeati forma Quirini.

Hersilia, that was his wife on earth, weeping him as dead, is by 
Juno again joined unto him in Heaven.

Flebat ut amissum coniunx, cum regia Iuno 

Irin ad Hersiliam descendere limite curvo 
imperat, et vacuae sua sic mandata referre :
‘o et de Latia, o et de gente Sabina 
praecipuum, matrona, decus, dignissima tanti 
ante fuisse viri, coniunx nunc esse Quirini,

817 urbem R. 820 impavidus R. 823 tum reg. R. 
831 viduæ M. 832 Latio M.
siste tuos fletus, et si tibi cura videndi
coniugis est, duce me lucum pete, colle Quirini
qui viret et templum Romani regis obumbrat.'
paret, et in terram pictos delapsa per arcus,
Hersiliam iussis compellat vocibus Iris.
illa verecundo vix tollens lumina vultu
'o dea, namque mihi nec, quae sis, dicere promptum
est,
et liquet esse deam, duc, o duc' inquit 'et offer
coniugis ora mihi. quae si modo posse videre
fata semel dederint, caelum accepsisse videbor.'
nec mora, Romuleos cum virgine Thaumantea
ingreditur colles. ibi sidus ab aethere lapsum
decidit in terras, a cuius lumine flagrans
Hersilie crines cum sidere cessit in auras.
hanc manibus notis Romanae conditor urbis
excipit, et priscum pariter cum corpore nomen
mutat Horamque vocat, quae nunc dea iuncta Quirino
est.

838-9 uncis inclusit M.
846-9 ibi...notis uncis inclusit M.
844 fatebor M.
848 Hersilia e clivis R.
NOTES.

BOOK XIII.

1-398. After the death of Achilles, his mother Thetis offered his arms as a prize for the best man in the Greek army. The resulting contest is thus introduced in XII. 615-23:

Ipse ctiam, ut, cuius fuerit, dignoscere possis, 
bella movet clipeus, deque armis arma feruntur. 
non ca Tydides, non audet Oileos Aiæx, 
non minor Atrides, non bello maior et aevo 
poscerc, non alii: solis Telamone creato 
Laërteque fuit tantae fiducia laudis. 
a se Tantalides onus invidiamque removit 
Argolicosque duces mediis considere castris 
iussit et arbitrium litis traiecit in omnes.

The story is first found in the Odyssey XI. 543-63, where Ulysses tells how he met the shade of Ajax: "The soul of Aias son of Telamon alone stood apart, being still angry for the victory wherein I prevailed against him, in the suit by the ships concerning the arms of Achilles, that his lady mother had set for a prize; and the sons of the Trojans made award and Pallas Athene. Would that I had never prevailed and won such a prize! So goodly a head hath the earth closed over, for the sake of those arms, even over Aias, who in beauty and in feats of war was of a mould above all the other Danaans, next to the noble son of Peleus. To him then I spake softly, saying: "Aias, son of noble Telamon, so art thou not even in death to forget thy wrath against me, by reason of those arms accursed, which the gods set to be the bane of the Argives? What a tower of strength fell in thy fall, and we Achaeans
cease not to sorrow for thee, even as for the life of Achilles son of Peleus! Nay, there is none other to blame, but Zeus, who hath borne wondrous hate to the army of the Danaan spearmen, and laid on thee thy doom. Nay, come hither, my lord, that thou mayest hear my word and my speech; master thy wrath and thy proud spirit." So I spake, but he answered me not a word and passed to Erebus after the other spirits of the dead that be departed."

An excellent account of the epic and dramatic treatment of the story will be found in Professor Jebb's edition of the Ajax of Sophocles. In later times the contest became a favourite subject in the rhetorical schools. Ovid is said to have borrowed some ideas from a declamation on the subject by M. Porcius Latro, his tutor.

1. consedere, 'are set,' 'are in session,' an almost technical term, as is also surgit. Cf. XI. 157, XII. 622, Cic. oro Rosc. Amer. i. § 1, Credo ego vos, iudices, mirari, quid sit quod, cum tot summi oratores hominesque nobilissimi sedent, ego potissimum surrexerim.

corona, the throng of listeners and spectators, our 'ring.' Cf. Hor. Epp. I. xviii. 53, scis quo clamore coronae proelia sustineas campestria, id. A. P. 381, ne spissae risum tollant impune coronae.

2. surgit ad hos, the Homeric τοῖς δ' ἀνέστη.

clipei . . . Aiax, so described also in Amor. I. vii. 7. The description serves to distinguish him from the other Ajax, son of Oileus. Cf. 347, Soph. Aj. 19, Ἀλαντὶ τῷ σακεσφόρῳ.

3. ut 'introduces a general statement in correspondence with the particular assertion of the principal clause' (Lewis and Short). English uses a participial clause ('being, &c.') or such expressions as 'with his wonted violence.'

impatiens iara, not 'impatient in his wrath' (Lewis and Short), but 'unable to bear his wrath' without speech or action, and so to be referred in R. to § 525 (a) rather than to § 526. Cf. Tac. H. II. xl. 3, aeger mora et spei impatiens, i.e. unable to endure longer the condition of expectancy, Liv. IX. xviii. 1, secundis rebus quam nemo intolerantior fuit.

Sigeia litora. Between the two promontories Sigeum and Rhoeetum, which are three or four miles apart, the rivers Scamander and Simois fell into the sea. Here was supposed to have been placed the naval camp of the Greeks. The
south-western promontory, Sigeum, bore the tomb of Ajax, the north-eastern, Rhoeoteum, that of Achilles.

5. **agimus.** The abrupt opening of Ajax’ speech, like many other details of it, contrasts with the rhetorical skill displayed in that of Ulysses, which gains greatly in effect by being put second.

6. **ante rates.** The scene suggests recollections which serve the double purpose of recommending himself and depreciating his adversary: *ad commendationem quaque et invidiam vllet [locus],* Quint. V. x. *ad fin.*, quoting this passage. The words *rates, mecum* and *Ulixes* are strongly emphasised.

7. **Hectoreis flammis.** The words have an emphasis which contrasts the promptitude of Ulysses in giving way before the armed onslaught of Hector with his boldness in advancing his claims in words against Ajax. The incident is narrated in *Iliad* XVI. 716 sqq.

8. **quas ... quas; anaphora, R. § 946.**

**hac a classe,** ‘from yonder fleet,’ *δεικτικῶς.*

9. **tutius,** ‘surer’ (*i.e.* more promising, a sense often found in our word ‘safer’), since Ulysses has already gained the success of being allowed to appear against him. Cf. Tac. *Hist.* I. lxii. 2, *Nihil in discordiis civilibus festinatione tutius.*

10. **nec mihi ... isti.** As Ajax is thinking now only of his own inferiority and the superiority of Ulysses in the department of oratory, the clause *nec facere est isti* serves only to measure and emphasise the contrast, and would in English be subordinated. Cf. Hor. *Od.* I. vi. 5, *nos, Agrippa,* *necque haec dicere, nec gravem Pelidae stomachum cedere nescit ... conamur,* ib. III. v. 27, *necque amissos colores lana refert medicata fuco, nec vera virtus, cum semel excidit, curat reponi deterioribus,* where Wickham cites the similar use of *ovtē ... ovtē,* Aesch. *Cho.* 258-61. The contrast between skill in speech or counsel and personal prowess is a very common one. Cf. IX. 29-30, Virg. *Aen.* X. 338, *Liv.* X. xix. 8, *Hom.* I. XVIII. 252, ἀλλ’ ὀ μὲν ὃ μῦθοισιν ὃ ὃ’ ἐγχεῖ πολλὸν ἐνίκα.

11. **Marte feroci,** ‘in stern fight,’ an instance of metonymy. R. § 949.

13. **tamen.** His inferiority in speech, great as it is, matters little.
NOTES

15. quorum . . . est. Hence Ulysses is called by Seneca nocturnus miles. Cf. 100 and 243, where Ulysses takes credit to himself for encountering the additional perils of darkness.

16. demit honorem aemulus. Cf. a line from Pacuvius given in Ribbeck:

an quis est qui te esse dignum quicum certetur potest?

17. non est . . . superbum, 'it were no great honour to gain.' The force of the perfect infinitive tenuisse (as in Fasti VI. 71, remque mei iuris malim tenuisse precando) may be rendered almost indifferently by 'to have gained' and 'to gain,' i.e. it corresponds most nearly to the aorist infinitive in Greek. Cf. Goodwin, Moods and Tenses, § 23, Roby, § 1371, Wickham on Hor. Od. III. iv. 51. On the use of the indicative see R. 643 (a).

18. sit licet. For the construction of licet, which is a principal verb (it should not be considered a mere conjunction until it is found in late Latin with an indicative depending upon it), cf. 328, 862, XIV. 355, R. § 672, Roby § 1606, and contrast the construction of quamvis in R. § 676 (b).

20. quo. In prose in would be required, R. §§ 487-9. The usage of the poetry is not, however, to be explained as an omission of the preposition, but as an extension of the ablative of attendant circumstance. R. § 504.

21. virtus, in the general sense of 'merit.'

in me, emphatic, as opposed to the ancestry he now celebrates.

23. sub Hercule. Cf. 202. Telamon accompanied Hercules (XI. 216) on his expedition against Troy, for which see 157 n. Ulysses replies to this in 140.

24. litoraque intravit Colcha, with the Argonauts under Jason, whose ship Argo was built at Pagasae upon the bay of that name in Thessaly.

25. huic, sc. Telamon. Aeacus with Minos and Rhadamantus was judge of the dead, IX. 439.

iura reddit, 'ministers justice,' as the praetor was said by his decisions tvis dicere. On the other hand iura dare in Virg. G. IV. 560, Aen. I. 293, 507, 731 and other passages is explained by Dr. Henry as 'to legislate,' though the two
functions in heroic times would not be sharply distinguished. See Conington on Virg. Aen. VII. 246-7, VIII. 670.

silentibus, 'the dead,' as in V. 356, XIV. 411, XV. 772.

illic, not 'in the other world,'  ἔκεῖ, but simply anticipatory of ubi, 'in that world, where.'

26. Aeoliden Sisyphon. According to one story Ulysses was the son not of Laertes, but of Sisyphus. Cf. Soph. Aj. 190 (with Jebb's note), Virg. Aen. VI. 529. The cunning of the father was reproduced in the son.

28. tertius, third in descent.

29. in causam. The use of in with the accusative in such expressions (as in vicem, in orbem ire) always involves the idea of motion towards some end, either actual or metaphorical, though this idea need not be kept in translation. Cf. 50, 223, Liv. I. viii. 4, in spem futurae multitudinis munire, ib. xvii. 9, in incertum comitiorum eventum patres auteores fiunt, id. II. xxxii. 1, in consulum verba iurare, VI. xiv. 2, facta popularia in speciem.

31. frater, more exactly frater patruelis, father's brother's son or first cousin (R. § 919), for which it is also used in Her. VIII. 28. Telamon and Peleus were both sons of Aeacus. The specialisation required in strictness by frater will be seen from Cic. de Fin. V. i. § 1, L. Cicero frater noster cognatione patruelis, amore germanus.

33. inserit, 'intrudes,' by claiming what should be heirlooms in the Aeacid family. For inserere in the sense of 'to enrol' cf. Hor. Od. I. i. 35, III. xxv. 6, and for the additional force of 'intruding' something foreign, Tac. Ann. VI. ii. dum ignobilisatem suam magnis nominibus inserit, Liv. VI. xxxviii. 7, nihil patricium magistratum inseram concilio plebis.

34. prior . . . veni. By the advice of Ulysses, who was among their number, Tyndareus made all the suitors of Helen swear jointly and severally to avenge any outrage done on her account to the one who should be successful (cf. 50). When the fulfilment of the oath was required by Agamemnon and Menelaus, Ulysses, whether from affection for his wife (301) or because he had learned what misfortunes and long wanderings would be his lot if he went to Troy (cum erat responsum si ad Troiamisset, post vicesimum annum solum, sociis perditis,
egentem domum rediturum, Hygin. f. 95), resolved not to join the expedition. He accordingly feigned madness, ploughing the sea-shore with an ox and an ass yoked together. Palamedes, who accompanied the Atridae, detected the cheat by taking the child Telemachus from the cradle and laying him in the track of the plough, which the father immediately turned aside. Cf. Od. XXIV. 116-9, Aesch. Ag. 841, and six lines from an early tragedian quoted in Cic. de Off. III. xxvi. 97-8, where Ulysses' conduct is discussed and condemned. This incident was the cause of Ulysses' hostility to Palamedes.

nullo sub indice. For sub introducing a condition or attendant circumstance see Roby § 2133, and cf. Ibis 403, duo...sub codem vindice caesi, Liv. II. xxxvii. 8, cum ad patres rem dubiam sub auctore certo detulissent. So it is used in expressing accompanying sound, for which see Munro on Lucr. IV. 545, and cf. the similar use of ῥπθ, as in Soph. El. 711, χαλκής ῥπθ ὀδόντων.

38. commenta, passive, as in VI. 565.

40-2. sumat...simus. R. § 674 (a).

43. utinam...esset, 'would that that frenzy had been either real or undetected.'

44. Phrygias, i.e. Trojan, the word having a wider acceptation in which it includes several nations of Asia Minor. Cf. 435.

45. hortator scelerum, 'to persuade us to wrong,' predicatively. Ulysses is thus described also in Virg. Aen. VI. 529, and as scelerum inventor, ib. II. 164.

Poeantia proles, 'When Hercules, through the imprudence of his wife Deianira, was seized with that cruel disease from which he had no release to hope for but death, he was carried to mount Oeta, and having ascended the funeral pile he obtained a promise from Philoctetes, the son of Poeas, that he would set fire to the pile, on condition of receiving his divine arrows as a reward for this last office. When the Greeks were on their voyage to Troy, it was foretold to them that they would never be able to overthrow Ilium, unless they discovered the altar of Chryse, erected on an island of the same name, and offered sacrifice thereon. While Philoctetes was showing where the altar was, he was wounded in the foot by a serpent which guarded it, and from that cause left at Lemnos. In the tenth year of the war Helenus, the Trojan prophet, being captured by
Ulysses, predicted that Troy could never be taken but by the arrows of Hercules; upon this, messengers were sent to Lemnos in order to bring back Philoctetes with his arrows to Troy. There are many variations in the story of Philoctetes; I have taken the above version from Wunder’s edition of Sophocles.

46. nostro cum crimine, ‘to our reproach.’ Cum frequently thus introduces the results which attend action. Cf. Cic. in Cat. I. xiii. § 33, Hisce ominibus, Catilina, cum summa reipublicae salute, cum tua peste ac pernicie cumque corum exitio, qui se tecum omni scelere parricidioque iunxerunt, proficiscere ad impium bellum ac nefarium.

49. si di sunt, ‘if there be gods, as gods there are.’ But it is to be observed that the assertion is not involved by the form of the sentence, but only by the nature of its contents. Latin makes no distinction between a condition such as this, and one which is merely assumed for the sake of argument, as in Cic. Tusc. I. xi. 24, nam si cor aut sanguis aut cerebrum est animus, certe, quoniam est corpus, interibit cum reliquo corpore; si anima est, fortasse dissipabitur; si ignis, exstinguetur; si est Aristoxeni harmonia, dissolvetur. See R. § 641, Madv. § 332 and obs.


50. nobis, dative, Roby § 1143, 6.

iuratus. Cf. 34 n., and for the use of the passive inflexion 104 n., R. § 340; cf. also 688 n.

eadem in arma, ‘to the same warfare.’ Cf. XIV. 479.

51. quo . . . utuntur, ‘whom the shafts of Hercules own his heir.’ As in 402, Philoctetes is made the attendant on the divine arrows. Something of the same feeling, though it is there less serious, may be traced in Virg. Ecl. II. 38.

53. velaturque . . . avibus, ‘wins from the birds alike his raiment and his meat.’ The construction of velatur with avibus is rendered less harsh by the interposition of alitur. For the use as middle of the forms ordinarily passive see R. §§ 566-7, and cf., besides the use of vescor and utor, Virg. Aen. I. 215, inplantur veteris Bacchi, and XIV. 45 n. See also Keightley’s Excursus on Virg. Ecl. III. 106, and cf. 50 n., 104 n. Cicero (de Fin. V. xi. § 32) gives Philoctetes as an instance of the persistence even under suffering of the love of life.
petendo, 'in assailing,' 'to shoot, an abl. of manner, Roby § 1385.

54. debita Troiani fatis, 'which the doom of Troy requires.' The fall of Troy depended upon the occurrence of several events. Three are stated in Plut. Bacchid. IV. ix. 29-31.

Ilio tria fuisse audivi fata, quae illiforent exitio:

signum ex arce si perisset: alterum eliam est Troili mors:
tertium cum portae Scaecae limen superum scinderetur.

This last involved the disturbance of the tomb of Laomedon, and was brought about when the gate was widened to bring in the horse. A fourth condition was the presence of an Aeacid. This was satisfied by bringing to the war the young son of Achilles, Pyrrhus (cf. 155 n.), who thence got the name Neoptolemus. For other conditions see 45 n., 98 n. For fatis = 'destruction,' see 180 n.

55. vivit, 'lives' however miserably, emphatic as opp. to the fate of Palamedes.

56. mallet esse relictus. For the tense of mallet see R. § 626. In form the sentence is like the English 'would have preferred to have been left behind,' but the verbs do not, as in English (R. § 541), refer to the same moment of time.

Palamedes was accused by Ulysses, who was already hostile to him (34 n.) of an intention to betray the Greek army to the Trojans. The charge being established by the discovery of gold previously buried beneath his tent by Ulysses, and by the finding upon a dead Trojan of a forged letter from Priam to Palamedes, offering the latter exactly the sum discovered as a reward of his treachery, he was stoned to death (Hygin. 105). The story is not found in Homer, but Sophocles, Aeschylus and Euripides wrote tragedies upon it. Cf. Virg. Aen. II. 81-5, and for Ulysses' reply 308-12.

58. male, 'unhappily' for himself. Cf. II. 148 (of Phaethon) male optatos axes, Hor. Od. I. iii. 28, audax Iapeti genus ignem fraude mala gentibus intulit. The missing of this sense led to several alterations of the text, and also to the construction of male with nimium.

59. rem Danaam, 'the Grecian cause.'

61. Achivis, dative R. 474 (6). It is to be noticed that the Latin does not literally express 'from the Achaeans,' but only the relation of the act to the Achaeans as indirectly
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affecting them. See on this a valuable remark in Roby § 1132, and in §§ 1140-1 the contrasted constructions of auferre and extorquere. Cf. 67 n., 635 n.


63. **qui.** Notice that in such collocations *qui* belongs to the subordinate clause, not to the principal. This structure is most clearly seen when there is a change of subject, as in Hor. Od. I. ix. 9-12, *permitte divis etera, qui simul stravere ventos... nec cupressi nec veteres agitabant orni*.

64. **desertum Nestora, 'the betrayal of Nestor'** R. § 560, Roby §§ 1406-11, and cf. 98-9. For similar usages of other participles than the perfect passive, cf. Liv. Proef. 6, *ante conditam condcndamque crbcm, id. I. xxv. 3, publicum imperium servitiumque obversat animo, futuraque ea deinde patriae fortuna quam ipsi fecissent. It is to be noticed that this idiom is not confined to participles, as may be seen from Hor. Od. I. xxxvii. 12-13, *sed minuit furorem vix una sospes navis ab ignibus*. For its use in respect of what is future or contingent, see the instance cited by Roby from Liv. II. xx. 2, and cf. id. IX. iii. 12, *vivet semper in pectoribus illorum quicquid istuc praecens necessitas inuserit, nec eos ante multiplices poenas expectatas a cavis quiescere sint*.

67. **non... fingi,** 'that this charge of mine is no false one,' or 'that I have not invented this charge.' The so-called dative of the agent is only a particular phase of the general usage of the dative expressing the indirect object. See 61 n., and cf. 635 n.

68. **nomine... amico.** Cf. II. VIII. 93-6.

70-1. The incident is related in II. XI. 396-488. Ulysses, being left alone, was wounded by Socus, whom in return he killed. He was then hard pressed by the Trojans, but his shout for help was heard by Menelaus, who with Ajax brought him safely to his chariot. Ajax here is made to misrepresent the circumstances.

72. **linguendus erat, 'deserved to be forsaken.' But the two expressions are not co-extensive. While the English, by a
slight difference in intonation, might mean "he was forsaken and deserved to be so," the Latin, in accordance with the idiom noticed on 17, might be rendered "he would have deserved to be forsaken (if occasion had arisen)." Cf. Fasti V. 408, *sic flendus Peleus, si moreretur, erat.*

74. *morte futura,* 'with death in sight,' 'in face of death.' So of anything 'resolved upon,' as VIII. 405, *saepè metu sceleris pallebant ora futuri,* Tac. *H. I.* xxv. 1, *et liberis Onomastum futuro sceleri praefecit.*


76. *laudis* depends upon *hoc,* but in Riese's reading upon *minimum.* For the genitive in either reading see R. § 522.

77. *inertem.* Notice the effective position of the word, closing the sentence after the parenthesis which prepares the way for it.

79. *mecum,* sc. with my help against the Trojans.

78. *sub illo,* sc. *sub clipeo,* under the protection of the shield of Ajax. Haupt doubts the genuineness of the lines 77–9, partly because they separate 76 and 80, which are in sense closely connected, partly because the proposal is so extravagant. But the extravagance is perhaps in character.

80. *standi,* strongly contrasted with *fugit.*

81. *dederant* describes a state of things that had ceased at the time of *fugit* ("had previously given"). That is, it describes in past time an antecedent and not a contemporary state. Cf. Livy, II. xxii. 7, *pergunt domos corum, apud quem quisque servierant.* The difference is exhibited in passives and deponents by the use of *fuérant* instead of *eram.* See Roby § 1453, R. § 590, Madv. § 344 obs. 1 with § 342 obs. (from which it will be seen that the distinction is not always observed), and cf. Liv. V. xlvi. 4, *convenientibus ex agris, qui aut proelio adverso aut clade captae urbis palati fuerant,* id. I. ii. 1, *Turnus rex Rutulorum, cui poëta Lavinia ante adventum Aeneae fuerat,* ib. vii. 8, *Carmentae matris, quam fatáloquam ante Sibyllae in Italiam adventum miratae eae gentes fuerant,* ib. xxvi. 2, *cui soror virgo, quae despensa uni ex Curiatiis fuerat, obvia ante portam Capenam fuit.*
nullō tardatus vulnere. This is not intended to suggest that Ulysses was unwounded.

82. deos. See I. XV. 306-11, whence it will appear that the reference is to Apollo only, unless Jupiter is intended to be included as having given to Apollo his mission, ib. 220-35.

83. quaque ... timoris. See I. XV. 262-80.

84. trahit. Cf. VIII. 498, regnique trahit patriaeque ruinam.

85. successu, 'career.' The word keeps more of its literal force than can be rendered by the English 'success.' Cf. Virg. Aen. V. 210-2, ib. XII. 616, iam minus atque minus successu lactus equorum, ib. 913-4, sic Turno, quacumque viam virtute petivit, successum dea dira negat.

85-90. These two incidents, distinct from each other and from the battle by the ships, are apparently introduced to cover the retreat to the ships. The first comes from Iliad XIV. 409-20, the second from VII. 37-312. Hector challenged the best of the Achaean to single combat, and after some hesitation nine of the Greek chiefs came forward, among them Ajax and Ulysses. An indecisive combat, in which Ajax had the better (cf. 279 n.) was terminated by the interposition of the heralds Talthybius and Idaeus and by the oncoming of night. The combatants exchanged presents at parting.

87. cum quo concurreret, 'an antagonist.' For the subjunctive see R. § 680.

88. sortemque meam vovistis, 'you prayed for my lot,' i.e. for its appearance from the helmet of Agamemnon, into which the nine lots were cast, sors being the actual token, as may be seen from Plaut. Cas. II. vi. 32, num ista aut populna sors aut abiegena est tua? For vovistis with acc. of the thing wished for cf. IX. 674, quae voveam duo sunt, XI. 128, quae modo vorerat, odit. The prayer of the Greeks was that the lot might fall to Ajax or Diomede or Agamemnon, Ili. VII. 177-80.

90. non sum superatus. Cf. 278-9 for Ulysses' comment.

91. ferrumque ignesque Iovemque. Cf. Liv. VIII, vii. 5. For the union of abstract and concrete (for the god does not here, as in 82, enter the battle in person) cf. Virg. Aen.
III. 176, tendoque supinas ad caelum cum voce manus, Hor. Od. I. xv. 11-2, iam galeam Pallas et aegida currusque et rabiem parat, where see Orelli, Tac. H. I. lxiii. 2, ut venienti nox agmini universae civitales cum magistratibus et precibus occurrerent.

95-6. quaeitur . . . honos, 'they seek a greater honour than I.' For the dative cf. 67 n. The arms are personified, and long to be owned by Ajax. So the standards recovered from the Parthians were glad to be among Roman troops again: Fasti V. 590, agnorunt signa recepta suos. For a grander expression of the same thought see Tennyson's Revenge, XIV.

98. his, neuter, 'with these deeds.' The use of the dative with compound verbs is not to be distinguished from its general use as expressing the indirect object of action, R. 474 (b). Cf. 67 n:

Rhesum . . . captum. Cf. 64 n. In Iliad X. 218-579 is related the visit of Ulysses and Diomed to the Trojan camp by night, in the course of which they caught Dolon, who had been sent by Hector (cf. 253 n.) on a similar errand among the Greeks. From him, before killing him, they learned the disposition of the Trojan forces, and were so enabled to kill in his sleep king Rhesus, who had just joined the Trojans, and to capture his white horses. Cf. Virg. Aen. I. 469-73, where is introduced the later story that the capture of Troy was impossible if these horses once tasted the herbage of Troy or drank of its waters. Cf. 54 n.

inbellem, because he asked for quarter and offered a ransom, II. X. 378-81.

99. Helenum. According to the 'Iliad μυκρά Calchas announced to the Greek chiefs, that Helenus son of Priam knew the prophecies concerning the fate of Troy (cf. 45 n), and he was accordingly taken prisoner by Ulysses by stratagem. Another story makes him join the Greeks voluntarily in horror at the sacrilege committed in killing Achilles at the temple of the Thymbraean Apollo, whither he had gone to negotiate with Priam for the hand of Polyxena. Subsequently he predicted to the Greek princes the sufferings which awaited them in their return home by sea, and himself joining Pyrrhus, who returned by land, settled in Epirus. There Aeneas finds him (Virg. Aen. III. 294-336) reigning over part of the country and married to Andromache. At Aeneas' request, Helenus foretells the future course of his voyage and warns him of the dangers to be avoided (720-4, XV. 450, Virg. Aen. III. 374-462).
rapta cum Pallade, 'and the rape of Pallas,' that is of
the Palladium or image of Pallas upon which the capture of
Troy depended. Cf. 339-49, Virg. Aen. II. 163-70. The
difficulty that it was afterwards in possession of the Romans
was got over in various ways, as by the story that Diomede
voluntarily restored it to Aeneas. It was believed to be among
the sacred objects preserved in the temple of Vesta, Cic. Phil.
XI. x., § 24, illud signum, quod de caelo delapsum Vestae
custodiis tenetur: quo salvo salvi sumus futuri. Cf. Fasti VI,
421-36, where is related the story of its rescue from the flames
in B.C. 241 by L. Caecilius Metellus, who lost his sight on the
occasion. Notice that the goddess is not distinguished from
her statue: cf. Liv. V. xxii. 4, quibus deportanda Romam
regina Juno adsignata erat, and see Grote, H. G. i. p. 378 (ed.
1862), Part I. ch. xvi. ad fin. The words are in the construc-
tion noticed on 64, and not to be taken with captum only.

100. luce, 'by day.' Cf. 15 n. It is strangely explained
by Lewis and Short of Diomede. The contrast between open
warfare and a policy of stratagems and night attacks is often
dwelt on. See Hor. Ode IV. vi. 9-20, and especially Virg. Aen.
IX. 150-5, where Turnus, after express reference to Ulysses,
boasts of himself, luce palpam certum est igni circumdare
muros.

101. si semel datis, 'if you would give at all,' i.e. even
supposing that you offer, or are ready to give. The force of
si semel is like that of si iam, for which cf. 303, and see
Munro on Lucr. I. 968. For the inclination or purpose expressed
by the tense of incomplete action see R. § 591 (3), Goodwin
Moods and Tenses § 10 N. 2, § 11 N. 2.

103. quo tamen haec Ithaco, 'yet what profit for
the Ithacan in these?' For quo see R. §§ 213, 236, and
for the construction § 472, Roby § 1128, Madv. § 239 with
§ 236. It may be doubted whether the expression is really
eelliptical.

semper, to be taken with both clam and inermis.

104. incautum, 'unaware,' predicative, expressing the
result of furtis. For the middle force cf. Virg. Aen. III. 452,
inconsulti abecunt, and see R. § 340.

105. claro radiantis ab auro. The preposition indicates
the gold rather metaphorically, as the source of the effect pro-
duced, than literally, as the point from which the rays diverged.
All usages of ab should be explained from its fundamental
signification of departure from some fixed point. The instances in which it is found with intransitive verbs, with adjectives (Trist. IV. iii. 36, tempus et a nostris exige triste malis, Liv. I. i. 4, Aenean ab similis clado domo profugum) or with substantives (Cic. Off. II. vi. 19, ab inanimis procellas tempestates naufragia, ... a bestis ictus morsus impetus, where see Holden) are not to be regarded as variations or extensions of its use with the passive verb. In the same way the use of it with the ablative of things, which is especially frequent in Ovid (see Mr. Hallam's Fasti, Appendix α, Roby § 1213) need not be explained as resulting from a personification (as in Roby § 1221) or from a redundancy of expression. See Palmer on Her. X. 138, and cf. 720 n.

107. **Dulichius.** Cf. XIV. 226. Dulichium was generally thought to have been an island, though the point is not settled by Homer, but its identity was disputed. By post-Homeric tradition it was regarded as subject to Ulysses.


**non,** to be taken with **onerosa** and **gravis.**


**potest.** The mood and tense are to be referred to the idiom noticed on 17.

110. **vasti ... mundi.** See 291–4 n, and cf. 683–99. Notice that mundus is the universe: nam quern κόσμος Graeci nomine ornamenti appellaverunt, eum nos a perfecta absolutaque elegantia mundum, Plin. II. iv. 3 § 8. Cf. XV. 239:

quatuor aeternus genitalia corpora mundus continet. Ex illis duo sunt onerosa, suoque pondere in inferius, tellus atque unda, feruntur: et totidem gravitate earent, nullique premente alta petunt, aere atque aere purior ignis.
In Virg. Ecl. VI. 34, *ipse tener mundi... orbis* is used of this last-named element, aether.

111. *furta*, frequently thus used of stratagems, just as we talk of 'stealing a march' upon any one. Cf. Virg. Aen. X. 735, *haud furto melior sed fortibus armis.* So of concealment in general, ib. VI. 568, *furto laetatus inani.* For similar usages of *κλέπτειν* see Soph. Aj. 189, 1137, El. 37.

112. *improbe* means no more than 'unreasonable,' 'un-conscionable,' and is frequently applied to one who hoards, wastes or, as here, asks for what he can himself make no use of, or who desires what he cannot fairly expect to have. Cf. Hor. Sat. II. ii. 104, Virg. G. I. 119, Lucr. III. 1026, where see respectively Conington and Munro. Orelli quotes from Silius I. 58, *improba virtus* as an imitation of Virgil's *labor improbus*.


114. *cur spolieris erit*, 'there will be cause for spoiling you.' For the pronominal use of the adverb see Roby, §§ 1153, 1171, 1263, and cf. Liv. VII. xl. 5, *satis fuit eritque unde belli decus variatur; hinc pax petenda est.*

116. *gestamina tanta* seems to be used of the shield only (cf. 108 n.), though it is quoted as meaning 'the whole armour of Achilles, sword, spear, helmet, corset, greaves and shield' by Dr. Henry on Virg. Aen. VII. 246, where the reference of *gestamen* is likewise disputed.

118. *nostro.* Sc. meo, R. § 904.

119. *novus successor*, 'a new one to take its place.'

120. *spectemur agendo*, 'let us be proved by deeds.' Cf. Virg. Aen. VIII. 151, *rebus spectata inuenitus.*

121. *viri fortis* suggests that this is the fitting method of adjudging the arms of a warrior.

*medios... hostes.* This idea specially is said by Seneca to have been borrowed by Ovid from a declamation of his master Latro.


*secutum erat*, 'had seconded' (waited upon) his closing words. Cf. Virg. Aen. X. 636, *hoc tantum Ascanius; Teucri clamore sequuntur,* ib. XII. 912 *non lingua valet, non corpore*
notae sufficient vires, nec vox aut verba sequuntur, Liv. V. xix. 8, omnia ibi summa ratione consilioque acta fortuna etiam, ut fit, secuta est. This sense is most easily traced in secundus, for which cf. 418 and 728 with Cic. ad Q. Fr. II. i. 3, multis et secundis admurmurationibus cum dixit senatus. See Henry on Aeneidea, vol. i. pp. 433-6, vol. ii. p. 622 (on Aen. I. 156, IV. 109).

125. oculos . . . moratos, a touch taken from Iliad III. 217, στάσκεν, ὅπα τὸ ἰδεσκε κατὰ χθονὸς ὑμματα πῆξας.

128. valuisser... foret... poteremur. The tense of the former has reference to the moment at which the prayers might have succeeded, that of the two latter to the continuous state which would have resulted.

131. non aequa fata. Cf. X. 634, nec mihi coniugium fata inportuna negarunt.

133. melius succedat, 'can (could) better follow.'

135. quod... videtur. It might have helped him on the principle of contrast noticed on 10, but Ulysses, in asking that it may not tell for him, skilfully contrives that it shall tell against him.

136. mihi noceat, strongly contrasted with vobis profuit.

137. meaque... suissaest, 'this poor eloquence of mine.' A depreciatory force is often found in siquis. Cf. Cic. Brut. lxxvii. § 298, etsi tu melius existimare vidcris de ea, si quam nunc habemus, facultate, Liv. XXI. xxxvii. 4, nuda enim fere cacamina sunt, et, si quid ('what little') est pabuli, obruunt nives. So very frequently in Greek εἴ τίς, as in Xen. Anab. II. ii. 11, οὐδὲ δεύον ιόντες ἐκ τῆς χάρας οὐδὲν εἶχομεν λαμβάνειν. ένδα δ᾽ εἴ τι ἐν, ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν, ib. V. iii. 2, οἱ δὲ ἀλλοι ἀπώλοντο ύπὸ τὸν πολεμίων καὶ τῆς χιόνος καὶ εἴ τίς ('some few') νόσφ, Isocr. Paneg. 93, p. 59 E, τῶν δ᾽ ἄλλων πόλεων ύπὸ τοῖς βαρβάροις γεγενημένων καὶ συστρατευομένων ἐκείνως, πλὴν εἴ τίς διὰ μικρότητα παρημελήθη. See also Reid on Cic. Pro. Arch. i. § 1.

138. nunc from its contrast with saepe gets the force of 'only now,' 'never till now.'

pro domino, 'for its possessor.'

139. bona... recuset, 'nor let us forswear each his proper claims.' Quisque in connection with suus is more commonly in
apposition to the undistributed subject, but even then not infrequently determines the form of the predicate. See R. § 582, Madv. § 217, obs. 1, Roby § 1440.

140. quae . . . ipsi, 'deeds wrought by others.' Genus and proavos are under the government of voco, not of fecimus.

141. sed enim quia, 'but since.' The construction of sed enim (at enim) is not usefully illustrated from ἄλλα γὰρ, unless it is perceived that in neither is there an ellipsis, 'such as is involved in the supposition that, whereas the γὰρ refers to the clause immediately subjoined to it, the ἄλλα belongs either to a clause understood or to a clause following at a greater distance. The sense forbids such a supposition: for the ἄλλα sits much closer to the clause immediately subjoined than the γὰρ does' (Riddell's Digest of Platonic Idioms, § 147). This supposition frequently involves a straining of the sense. In Plat. Apol. 19 C, ἄλλα γὰρ ἐκείνοι τούτων οὐδὲν μέτεστι clearly belongs not to μή πως ἐγὼ ὑπὸ Μελήτου τοσαίτην δίκας φύγωμι, as Jelf takes it (§ 786 obs. 7) but to οὐχ ὡς ἀτιμάζων λέγω τὴν τοιαύτην ἐπιστήμην. Cf. ib. 19 D, 20 C, 25 C. So in Virg. Aen. I. 19, it is much simpler to regard progeniem...arces as a principal sentence, introducing directly what conflicted with the intention of the goddess just expressed, than to suppose, as Mr. Papillon does in his note, an ellipsis such as sed non sine re sciebat, audierat enim. Cf. ib. II. 163–70, V. 395. The construction of sed enim quia may be exactly paralleled from Liv. XLV. xix. 14, sed enim vero cum deletabilis altera res et proxima parri-cidio sil, quid ad deliberationem dubii supere res? Enim, like γὰρ, has originally a corroborative force (whence, like our 'surely,' it is very frequently used in objections, even when expressed interrogatively, as in Cic. Ad Att. VII. vii. 6, annorum enim decem imperium et ilia latum placet?), for which see Lewis and Short, and cf. Virg. G. III. 70, Aen. II. 100, VIII. 84, X. 874. In Liv. XXII. xxv. 3, and Caes. B.G. V. vii. 8 (cited by L. and S.) Madvig alters to the commoner enimvero, but not in Liv. VII. xxxii. 13, XXXIV. vii. 14. In passages where enim occurs with a perfect participle, passive or middle, the latter 'has been wrongly taken as finite verb in a parenthetical clause. See Virg. G. II. 509, Aen. VI. 28, 317. For the relation of quia to the principal clause cf. 159 n.

rettulit . . . pronepos, has recounted that Jove is his great grandsire.' The assimilation or attraction of pronepos to the case of Aiax is according to Greek idiom. See Roby
NOTES

§ 1350, Madv. § 401, obs. 3, G. § 136 Note 3, and cf. Catuli. IV. 1, Phaeus ille...uituisse navium celerimius. Similar instances are Trist. II. 10, acceptum refero versibus esse nocens, Hor. Od. I. xxxvii. 30, iunides privata deduci superbo...triimpho. The second passage cited by Madvig (Virg. Aen. II. 377, sensis medios delapsus in hostes may be referred to the Greek construction of participles with verbs of knowing (G., Moods and Tenses, § 113), which can be explained otherwise than as an instance of attraction. See Conington’s note, and cf. Stat. Theb. VII. 791, non aliter caeco nocturni turbine Coriscit peritura ratis. It is imitated by Milton, Par. Lost IX. 792 ‘and knew not eating death.’

143. totidem gradus. Cf. 28.


145. quisquam, ‘one,’ with emphasis.

damnatus et exul. The allusion is to Peleus and Telamon, who contrived the death of their half-brother Phocus, and were in consequence expelled by Aecacus from Aegina. Cf. Hor. A. P. 96.


148. materno...ortu. Both words are emphatic. By this contrast between the nobility of the mother and the blameless life of the father, the fact that Ajax was on the father’s side of equally noble lineage is skilfully obscured.

152. non. Cf. 447 n. Where non is thus used in place of the more ordinary ne, it will be found that it brings out some force of contrast in particular words. Here the emphasis is on Aiacis, the thought being the same as in 140-1. Cf. Ars. Amat. III. 129 (in praise of simplicity), vos quoque non caris aures onerate lapillus, ib. 138, munditiis capimur: non sint sine lege capilli, Ex Ponto I. ii. 105-108.

non petitio ut bene sit, sed uti male tutius, utque exilium saeco distet ab hoste meum:
quamque dedere mihi praesentia numina vitam,
non adimat stricto squalidus ense Getes.
Cf. also Hor. Sat. II. v. 90, difficilcµm et morosum offendit garrulus ultrœ. non etiam sileos, Virg. Aen. XII. 78-9, non Teucros agat in Rutulos; Teucrum arma quiescant, et Rutuli nostro dirimamus sanguine bellum. So in Greek où is used in the protasis of a conditional sentence where a single word is to be negated. See G., Moods and Tenses, § 47 Note, and cf. Soph. Aj. 1131, ei toûs òavntás oun èqs (sc. κωλύεις) tàptèv with ib. 1184, kàν μηδείς èq.

nec sanguinis . . . quaeeratur, 'let your inquisition be not of lineage, but of renown.' For quaeerere in the sense of 'to inquire into,' cf. IV. 766, cultusque genusque locorum quaerit Lyneides moresque animunque virorum, Virg. Aen. VI. 868, ingentem luctum ne quaere tiorum.

155. Pyrrhus or Neoptolemus (cf. 99, 455), son of Achilles by Deidameia, was brought up at Scyros in the house of Lycomedes, his maternal grandfather, whence he was fetched to Troy by Odysseus, who, according to the story followed by Sophocles, employed him in persuading Philoctetes also to rejoin the Greeks. In Odyssey XI. 505-37 Ulysses gives to the shade of Achilles an account of his prowess especially as one of the heroes who entered the wooden horse (cf. Virg. Aen. II. 263).

156. quis locus. For this adjectival use of quis see R. § 207, Madv. § 88, obs. 1, and cf. X. 651, docuique quis usus in illis, Virg. Georg. II. 178, quis color, Hor. Od. I. xxix, puer quis ex aula, ib. II. i. 29, quis non Latino sanguine pinguis ex campus? The distinction seems to be that quis simply asks for identification, qui for description and characterisation also. See Reid on Cic. Lael. vi. § 22, and cf. Cic. de Or. II. viii. § 34.

Phthiam, sc. to Peleus.

157. nec . . . Achilli, 'Teucer is Achilles' cousin as well as he.' Cf. 31 n. Teucer was half-brother of Ajax, son of Telamon by Hesione, or Theaneira, whom he received as his prize for the help he gave to Hercules in his expedition against her father Laomedon, when he was the first to enter the walls of Troy. The expedition was undertaken to punish Laomedon for his faithlessness in refusing to Hercules the horses once given by Jove to Tros, the reward promised to Hercules when he delivered Hesione from the sea-monster sent by Neptune to ravage the land of Troy, Cf. 23 n., XI. 211-6.

159. ergo . . . habetur, 'since this match is of deeds merely.' Notice that quoniam introduces not the reason for the statement
made in the principal clause, but the reason for making the statement. Cf. Liv. XXI. xviii. 8, quoniam discerni placeat, quid publieo consilio, quid sua sponte imperatores factant, nobis vobiscum foedus est a C. Lutatios consule iacetum, id. XXXIV. iviii. 8, quando quidem honesta pensamus...utrum tandem videtur honestius &c. and R. § 743 with § 690. In English, except sometimes in conversation, we are careful to mark the distinction by some such phrase as ‘I may say that.’ So ἐπει is frequently used in Homer, as Od. III. 211-3,

δο φιλ’, ἐπει δὴ ταύτα μ’ ἀνέμυνσας καὶ ἐειπες’

φασί μυστήρας τῆς μητέρος εἶνεκα πολλοὺς

ἐν μεγάροις, ἀεικτή σέβεν, κακὰ μήχανάσθαι.

161. sit. The subjunctive is consecutive, R. § 204.

162-70. The tradition is post-Homeric. Thetis, knowing that the Trojan war would be fatal to her son, sent him to the court of Lycomedes (cf. 155 n.), where he was disguised as a maiden and lived among the king's daughters. The Greeks sent messengers to fetch him, who were told by Lycomedes that he was not there, but were allowed to search the palace. Ulysses, having first placed in the vestibule presents for the maidens with a shield and spear among them, caused an alarm to be sounded, and Achilles was known by seizing the weapons (Hyginus 96). Statius in his Achilleis (II. 166-209) makes the alarm terminate Achilles' momentary hesitation caused by seeing the reflection of himself in woman's dress in the shield, and imitates the simile of a tamed lion cub returning to its wild nature, which is employed by Aesch. Ag. 717-34. Cf. Hor. Od. I. viii. 13-6.

163. dissimulat...deceperat. For the historic present, and for the transition from it to past tenses, which would be harsh in English, see R. § 594, and esp. Madv. § 382 obs. 3, and cf. G. Moods and Tenses § 32, 2.

165. motura, 'such as would stir.' Arma here has a trace of the wider use proper to its etymology (ar-, to fit, join closely, as in armus, artus, ἀράφισκω, etc.), corresponding to 'implement,' 'instrument.' Cf. XI. 34, operisque relinquunt arma sui...sarculaque, rastrique graves, longique ligones, Virg. Georg. I. 160, quae sint duris agrestibus arma, id. Aen. I. 777, Cerealia arma (the hand-mill), ib. V. 15 (where see Conington, who gives other passages, and thinks that Virgil's frequent use may have been suggested by the corresponding use of ἄπλα), Hor. A. P. 379-80, campestribus abstinet armis, indoctusque pilae discive trochive quiescit, id. Od. I. viii. 10-12.
166. mercibus, dat. cf. 33 n.
167. tenenti, 'as he grasped.'
168. peritura, 'doomed.' For se reservant, cf. XII. 309, nefuge; ad Herculeos, inquit, servaberis arcus.

170. inieicie manum, a legal term for which cf. Amor. I. iv. 40, et dicam mea sunt, iniciamque manum, ib. II. v. 30, iniciam dominas in mea iura manus, Virg. Aen. X. 419, iniecer e manum Parcae. Iniecio manus was the formal act of seizure which set up the claim to property in dispute, as in the case of Virginia, Liv. III. xlii. 6. Where buildings or lands were in dispute, the praetor had to accompany the litigants to the spot for the observance of this form. As the Roman territory extended this became impossible, and legal fictions took its place, on which Cicero throws ridicule (Pro Murena xii. §§ 26-7).

fortemque . . . misi, 'and sent the hero forth to do heroic deeds.' Cf. Virg. Aen. VI. 812, missus in imperium magnum, which recurs ib. XI. 47, and on which Henry quotes its imitation by Silius (XIII. 854, veniet . . . in longum imperium.

171. ego, emphatic, like the meum etc. below, 'twas I who.'

Telephon. Telephus, son of Hercules, repelled the Greeks from his kingdom Mysia, but received from Achilles a wound which, as he learned from an oracle, could only be cured by what had inflicted it. Achilles applied to it the rust of his spear, and Telephus in return showed the Greeks the way to Troy. Cf. XII. 112, opusque meae bis sensit Telephus hastae. His story was made the subject of tragedies by Aeschylus, Sophocles, Euripides, Ennius, Attius and others. Ovid makes pathetic application of it to his own case (Trist. vii. 15-18):

Telephus aeterna consumptus tabe posisset,
si non quae vocuit, dextra tulisset opem.
et mea, si facinus nullum commissinus, opto,
vulnera qui fecit, facta levare velit.

Cf. Ex Ponto, II. ii. 25-6:

puppis Achaemeniden Graium Troianam receptit: profuit et Myso Pelias hasta duci.

173. Thebae, in Cilicia, the town of Eetion, father of Andromache. Cf. II. VI. 396-7

'Ἡτέλων, δις ἔνατεν Ἠποπλάκῳ ἑλησσόν,
Οὔθέν Ἡποπλακῖρι, Κιλίκεσσα ἀνδρεσίν ἀνάσσαν.
Andromachē relates to Hector (ib. 414-24) how Achilles took the city, and slew her father and her seven brothers. Cf. XII. 109-10.

Lesbon. The gates of Methymna were opened to Achilles by the king’s daughter Pisidice, who was by his order stoned to death for her treachery. Achilles took with him from Lesbos Diomede, daughter of Phoebus, II. IX. 661.

174. Cf. II. I. 37-8

\[\text{Χλαθί μεν, ἄργυροκτόν', ὃς Χρώσην ἄμφιβηθηκας}\\
\text{Κύλλαυ τ' ζαδένᾳ Τενέδοιο τ' ἵπι ἀνάσσεις.}\\
\]

Chryse and Cilla were towns in Mysia, sacked by Achilles.

175. Scyrum, a town in Phrygia. From the spoil of it Achilles gave to Patroclus Iphis to be his wife, II. IX. 663.

176. Lyrnesia. Lyrnesus in the Troad was the home of Briseis (Cf. XII. 108, II. II. 690), who in Trist. IV. i. 15 is called Lyrnesis.

177. utque alios taceam, not to mention other Trojans slain by Achilles. For this construction of purpose see R. § 690, Roby §§ 1660, 1662.

posset, consecutive subjunctive, R. § 708.

179. illis . . . peto, ‘I claim these arms in the strength of those whereby Achilles was revealed.’ The use of the instrumental ablative here may be illustrated by IX 25, matris adulterio patrem petis. Cf. II. 564, mea poena volucres admonuisse potest, ne voce pericula quaerant.

180. dederam. The tense has reference to a standard of time not expressed. So it is used in the same verb in Virg. Aen. XI. 45-6, non haec Euandro de te promissa parenti discedens dederam, cum me complexus euntem mitteret in magnum imperium.

fata, ‘death,’ of which the word is used by Ovid more definitely than by earlier writers, and without the association with a natural death which appears in Virg. Aen. IV. 696. Cf. V. 642, satis illi ad fata vel unum vulnus erat, VII. 346, quid vos in fata parentis armat? VIII. 412, quod [iaculum] casus ab illo vertit in immeriti fatum latranitis, Ibis 289-90, vel tua maturet, sicut Minioa fata, per caput infusae fervidus umor aquae. So of the destruction of a city, 54.
181. unius, of Menelaus.

pervenit, 'came home.'

182. Euboicam, as being on the mainland opposite the island.

184. sortes. The word passed from its literal meaning (88 n.) to signify oracular responses written on tablets, and, by an extension of use, any oracle, or, as here, the utterance of a soothsayer. Cf. Liv. I. Ivi. 6, where it is used of the oracle itself (responsa sortium), and where it is mentioned that the response was given orally: ex infino spece vocem redditam fercunt. See Lewis and Short, and for the less common use of the singular cf. IV. 643, Themis hanc dederat Parnasia sortem, Virg. Aen. VII. 254, et velcris Fauini voluit sub pectore sortem, Liv. XXVI. xix. 4, ut imperia consiliique voluit sorte oraculi missa sine cunctatione cessequerentur. Ovid relates this first part of the story of Iphigenia, with the substitution for her at the altar of a hind in XII. 24-38, her residence in the Tauric Chersonese and escape from it in Trist. IV. iv. 63-82, Ex Ponto III. ii. 45-96.

185. saevae Dianae, 'to Diana's anger.' Cf. XII. 28, sanguine virginco placandam virginis iram esse deae.

187. in rege tamen pater est, 'king though he be, is father too.' In rege shows the same use of the concrete substantive which is found in Fasti V. 570, a tantis princeps incipiendus crat, and which is not infrequent in Ovid with fatcor, simulo and their compounds. Cf. XII. 601, fassusque decum, VI. 26, Pallas anum simulat ('puts on,' 'assumes'), XIV. 656, assimulavit anum, Fasti V. 504, dissimulabat deos. So Virg. Aen. II. 591, confessa deam, Luc. I. 131, dedidicit iam pace decum, Tac. Ann. XIV. 52, Prop. IV. xxii. 36.

mite . . . verti. Cf. XII. 29, pietatem publica causa reque patrem vicit.

188. publica commoda, 'the welfare of his people.' Cf. Hor. Ep. II. i. 3.

189. fatcor. This parenthetic use is very frequent. Cf. VIII. 127, nam fatcor merui, IX. 362, et fatcor volui sub codem cortice condii. So Am. III. ix. 35, cum rayiant mala fata bonos, ignoscite fasso, sollicitor nullos esse putare deos.

190. difficilem . . . iniquo. Notice the predicative force of these words: 'my cause was difficult and the judge unkind.'

191. hunc tamen. Ajax might object that Agamemnon had already strong motives to induce him to disregard his paternal love. Ulysses proceeds therefore to give stronger instances of his power.

frater, either 'the thought of his brother,' for which cf. Hor. Od. I. xxxv. 33, et haec cicatrium et sceleris pudet fratrumque, Virg. Aen. III. 343, or more probably 'his feelings as a brother,' 'brotherly love.' See XII. 29 (in 187 n.). VIII. 463, pungent materque sororque ('the mother and the sister are at strife,' i.e. the feelings of Althaea as a mother and as a sister), and cf. Tennyson Enoch Arden, 'Then the new mother came about her heart.'

192. summa sceptri, 'full empire,' 'sway supreme,' much the same as summa imperii. So in consequence of the supremacy conferred upon him (dati) Agamemnon is himself called in Am. I. ix. 37, summa duce. Cf. 673, XIV. 622, 815, Her. VII. 13, sceptro tradita summa tuo, Fasti V. 72, ad hos urbis summa relata novae. For the Pelopid sceptre cf. Iliad II. 100-8.

movet 'urges,' not 'persuades,' as Ulysses is not narrating the event of Agamemnon's yielding, but describing the mental condition which was favourable to his own advocacy.

laudem . . . penset, 'to balance the claims of fame and kindred,' or possibly 'to weigh his fame against his daughter,' for which sense of the word cf. V. 515, proque meo veni supply tibi, Juppiter, inquit, sanguine, proque tuo...nata patrem movet, Ibis 511, sanguis Aeneae (Scopas), Virg. Aen. VI. 835, sanguis meus (Anchises, of Julius Caesar). So viscera is used V. 18, VI. 651, 664, VIII. 478, X. 465, Her. XI. 118.
193. **mittor... fuit**, in strong contrast to what precedes. Clytemnestra had not merely to be emboldened to do something which it was already her interest to do. In this enterprise, as in others, Ulysses was associated with Diomede. He persuaded Clytemnestra to let Iphigenia go by representing that the latter was to be married to Achilles, who would not otherwise join the expedition. According to another story the deception was accomplished by a letter from Agamemnon.

195. **suis ventis**, 'favouring winds,' a sense rendered more definite by the emphatic position of **suis**. For this use see R. § 906, Roby § 2302, and cf. Liv. XLII. xliii. 3, *suo maxime tempore et alieno hostibus incipere bellum*, id. XXIII. xli. 11, *aestuque suo Locros traiecit*, Hor. Epod. IX. 30, *ventis iturus non suis*. So are used the other possessive adjectives: Liv. IX. xix. 15, *namquam nostris locis laboravimus*, Mart. X. xix. 12, *tempore non tuo*.

196. Ulysses was sent with Menelaus at an early stage of the war (198) to demand the surrender of Helen and of the treasure stolen with her. They were entertained by Antenor (*Iliad* III. 205), who was in favour of granting their demand. At a later period (II. VII. 350) he renews the proposal himself:

\[ \delta\epsilon\upsilon\tau\iota\> \alpha'\gamma\epsilon\iota\tau\iota\ 'Aργείην \ 'Ελένην \ καί \ κτήμαθ' \ άμ' \ α'υτή \\
\delta\omega\omicron\omicron\omicron\omicron\varepsilon\iota\nu\nu \ 'Ατρείδησιν \ α'γείν\nu\nu \ δ' \ ὤρκια πιστά \\
ψευδάμενοι \ μαχί\iota\mu\mu\sigma\sigma\sigma\sigma\τα: \ τῶ \ υν \ τι \ κέρδιον \ ή\mu\nu \\
ἐλπομαί \ ἐκτελεέσθαι, \ ίνα \ μη \ ρέξομεν \ ὀδε. \]

To which Paris replies

\[ ἄντικρυς \ δ' \ ἀπόφρημι, \ γυναῖκα \ μὲν \ οὐκ \ ἀποδόσων' \\
κτήματα \ δ' \ ὅσο' \ ἀγώμην \ ἐξ 'Αργείων \ ἡμέτερον \ δῶ, \\
πάντ' \ ἑθέλω \ δύμεναι \ καλ \ ἐτ' \ οἰκοθεν \ ἀλλ' \ ἐπιθείναι. \]

This is the debate alluded to in Hor. *Ep.* I. ii. 9–11. Cf. Liv. I. i. 1.

197. **altae Troiae**, the Homeric 'Ἰλίου αἰπευνῆς'. So Hor. *Od.* IV. vi. 3. For **mihi** cf. 67 n.


202. **sub illo**. Cf. 23 n. In *Iliad* XI. 122–47 Agamemnon takes vengeance in the persons of his two sons upon Antimachus,
203. nefandas, the persons of ambassadors being held sacred, even in cases where they abused their privilege. Cf. Liv. II. iv. 7, de legatis paululum addubitatum est; et quamquam visi sunt commississe, ut hostium loco essent, ius tamen gentium faluit.

204. nostri sc. mei. This was the first day on which they shared perils.

205. est. Cf. 17 n.

206. spatiosi, often used in Ovid, as here, of time. Cf. XII. 186, spatiosa senectus.

208. aperti Martis, 'of stricken fields,' i.e. war 'in the open,' as opposed to stratagems and sieges. Cf. 11 n, 639 n.

209. decimo... anno, 'in the tenth year, and never before, have we joined battle.' Demum easily passes from its literal signification, 'downmost,' to introduce the instance or definition which, after the rejection or to the neglect of others as unsatisfactory, is found to satisfy perfectly the required conditions. Cf. Sall. Cat. XX. 4, idem velle atque idem nolle, ea demum firma amicitia est, Liv. I. ix. 5, id enim demum compar connubium fore. It is with the tenth year of the war that the action of the Iliad is concerned, the beginning of fighting coinciding with the withdrawal of Achilles.

211. tuus. The possessive adjective, strictly equivalent to a subjective or possessive genitive, sometimes, as here, by a variation of the conception, replaces an objective genitive. See Roby § 1315, Madv. § 297 obs. 1. For quis see 156 n.

si... requiris. Notice that this conditional clause qualifies, not the action of the following verbs, but the mention of this action, its relation to the principal clause being the same as that noticed on 141, 159. Cf. R. § 657, Roby § 1573.

212. fossas... cingo. In the Iliad the rampart, which is within the trench (Halbertsma proposes to read classes), is built at the suggestion of Nestor (VII. 336-43, ib. 435-41). It is described Π. XII. 52-7. After the fall of Troy it was overthrown by Apollo and Neptune, who brought against it the strength of all the rivers, ἐσον ἀπ' Ἰδαλον ὅρεων ἀλάδε προπέννοι (Π. ΧΙ. 13-33).
BOOK XIII.

213. consolor socios, suggested probably by the action of Ulysses in II. 173-332, where he persuades the Greeks to return from the ships to the assembly, puts down the opposition of Thersites, and himself addresses them, making the longitaeedia belli, which he deplores, a reason for waiting yet another year.

216. Io vis monitu. If this were connected with deceptus...somni, the reference of the whole would be to the message actually sent by Jupiter in a dream (II. II. 6-34), bidding Agamemnon attack Troy, and deceiving him by the promise of its immediate capture. But auctore below shows that it is to be connected with 217, and the reference is to II. II. 114-5, where Agamemnon, in order to try the hearts of the Greeks, alleges that he is bidden to abandon the war and return home.

217. incepti, not 'begun,' for it was now near its end, but 'essayed,' 'taken in hand.' So incipere is used of the ineffectual effort which does not result in a beginning, as in Virg. Aen. VI. 493, inceptus clamor frustratur hiantes. See Henry on Aen. II. 13, Aeneidea, vol. ii. pp. 26-8. Cf. 297.

218. auctore, sc. Io vis monitu, just as testibus is equivalent to testium dictis. For this use of the instrumental ablative see Madv. § 254, obs. 3, and the instances in Roby, § 1220. Notice that the meaning is not 'by the fact that he had an instigator,' but 'by the greatness of his instigator,' as will be seen from two other passages in which Ovid uses the word in the same construction, II. 281 (where Tellus prays to Jupiter that she may be delivered from the fires of Phaethon), liccit periturae viribus ignis igne perire tuo, cldemque auctore levare, and Her. XVI. 49 (where Helen excuses the fault of Leda by the greatness of Jove its author), illa bene erravit, vitiumque auctore redemit. Cf. the similar force of aemulus in 17.

suam vocem, 'his counsel,' with emphasis, as contrasted with the want of excuse for the conduct of Ajax.

219. sinat... poscat... pugnet are to be referred not to the jussive subjunctive (Roby, §§ 1596-1602, R. § 668), but to the hypothetical (Roby, §§ 1534-8, R. §§ 642-4), in what is sometimes called the potential use of it, here most nearly rendered in English by 'will.' Cf. VII. 174, nec sinat hoc Hecate, nec tu petis aqua, and the following passages in Virgil: Ec. II. 34, X. 17, Georg. I. 457, II. 315, III. 141, Aen. I. 549, and for the similar use of the Greek optative Goodwin, Moods and Tenses, p. 113, note.
NOTES

220. *quodque potest, pugnet,* 'and fight, 'tis all he can.' Cf. I. 657, *quodque vixim potes, ad mea verba resurgis.* There is a play on the literal and metaphorical senses of *pugnare,* as Ajax was great only on the battlefield, and the reference here is to a battle of words. Cf. 285, n.

*remoratur,* 'strives to stay,' R. § 591 (3), and cf. 223, n.

221. *dat . . . sequatur,* 'gives example which the unpurposed throng may follow,' Roby, §§ 1632-4, R. § 680. For *vaga* cf. XIV. 680, n.

222. *non erat hoc nimium,* 'this were (would be) no heavy task.' It is unnecessary to suppose a change of standpoint from the time of *dat* and *fugit* to the time of speaking. In this construction with the imperfect indicative, for which English uses a present indicative or hypothetical expression, there is reference to some past belief or expectation, which has now been confirmed or disappointed, generally the latter. Cf. 503, n. X. 633, *vivere dignus eras* (where the thought in Atalanta's mind is 'but your resolve to race with me condemns you to die'), *Ex Pont. IV. xiii. 37,* *scribas hunc cum de Caesaris* dixit, 'Caesaris imperio restitucndus eras.' Sometimes it takes an interrogative form, as in Virg. *Aen.* II. 664. It is excellently illustrated by Wickham on Hor. *Od.* I. xxxvii. 4. Cf. Madv. § 348e, Roby, § 1535c. For the corresponding Greek usage see Goodwin, *Moods and Tenses,* § 11, note 6, Jelf, § 398, 5, Madv. *Greek Syntax,* § 113, Rem. 3 and App. § 257, c. *ad fin.,* and cf. Eur. *Ion,* 185, *οὐκ ἐν ταῖς ζαθείαις 'Αθανάις εὐκλόνες ἴσον αὐτάλ θεῶν μόνον, οὐδ' ὀρνιστίδες θεραπεῖα.*

*magna loquenti,* to one who as we say 'talked big.' Cf. IX. 31, *puduit modo magna locutum cedere.*

223. *quid . . . fugit,* 'nay, he is himself for flight.' Cf. 220, n. The elliptical question, *quid (est) quod fugit?* is like our idiom, 'why (do I talk of this), he &c.' Cf. 296, XIV. 687.

*vidi . . . dares,* 'with shame I saw you turn your back;' a skilful misrepresentation of Ajax's action in turning to the ships. The originally adverbial clause, *cum . . . daces,* is here almost substantival. Cf. Roby, § 1724, R. § 726, XIV. 181.

224. *inhonesta vela,* 'inglorious sails,' the epithet properly belonging to the voyage.

225. *nec mora,* 'instantly.' *Mora* is generally thus found with *nee* and *haud.* Sometimes the verb is expressed, as in I. 369, *nulla mora est:* *aduent pariter Cephisidas undas.*
BOOK XIII.

226. captam... Troiam, ‘to forego Troy when it is yours,’ i.e. as good as yours, a touch of exaggeration intended to compel attention. Nine years had passed, and the fall of Troy in the tenth had been foretold by Calchas (XII. 20). For the infinitive cf. XIV. 250, n.

228. in quae, ‘to utter which.’ Cf. 29, n.

dolor ipse, ‘mere grief.’ Cf. 262, XIV. 428.

229. aversos, sc. from Troy, still with the suggestion of flight, which it describes in Virg. Aen. XI. 871, tula petunt, et equis aversi ad moenia tendunt.

reuxi, by persuasion (cf. 333), as retraxi (237), by force of hand.

230. Haupt (followed by Korn) brackets this line as spurious (1) because Ulysses and not Agamemnon (II. II. 179-210) reassembled the Greeks; (2) because the reference of socios is vague, and paventes an inappropriate epithet; (3) because the substance of the line is anticipated in 229; (4) as a leonine hexameter. Cf. 378, n. 461.

231. hiscere quicquam, Roby, § 1094, R. § 461.

232. ausus erat. The tense has reference to erigor, the standard of time not being given till a subsequent separate sentence, Roby, § 1489.

233. Thersites. See II. II. 211-77 for his insolent speech and its punishment by Ulysses, which puts the disheartened Greeks into good humour: oi δὲ, καὶ ἄχριμαινοι περ, ἐπ' αὐτῷ ἡδὺ γέλασσαν.

per me, as far as I was concerned, ‘whom I left not unpunished.’ Cf. Cic. pro Rosc. Am. xlix. § 144, ut sibi per te liceat innocentem vitam in egestate degere. Cf. 744, n.


cives, ‘countrymen,’ with a correlative force which makes it, like the English word, equivalent to ‘fellow-countrymen.’

235. repono, ‘restore,’ Bentley’s emendation for reposco of MSS., is now confirmed by a MS. discovered in the convent of S. Nicholas at Passau. Cf. Hor. Od. III. v. 30 (quoted on 10).

236. potest, ‘may.’ Cf. XIV. 567, n.

237. meum est... retraxi. Cf. 171 for a similar argument.
238. petit, 'courts the company of,' 'resorts to.' The word is specially used of love-suits, as in 755.

239-42. In Iliad X. 220-47 Diomede, being bidden by Agamemnon to choose one out of the many who offer to join him in the visit to the Trojan camp by night, replies:

\[
ei\,\mu\varepsilon\nu\,\delta\eta\,\varepsilon\tauα\rho\iota\upsilon\,\gamma\varepsilon\,\kappaε\lambda\varepsilon\upsilon\varepsilon\tauε\,\mu^{'}\,\alpha\upsilon\tauον\,\varepsilon\lambda\varepsilon\thetaαι,\n\p\o\varepsilon\,\alpha\nu\,\varepsilon\piει\tau\iota\,'\,\O\delta\upsilon\sigma\nu\,\omicron\upsilon\,\\theta\varepsilon\iota\omicron\upsilon\,\lambda\alpha\theta\omega\upsilon\mu\nu\nu,\n\\omega\varepsilon\,\pi\varepsilon\iota\,\mu\varepsilon\nu\,\pi\rho\o\iota\phi\iota\varrho\upsilon\nu\,\kappa\rho\alpha\delta\iota\iota\varsigma\,\kappaαι\,\theta\upsilon\mu\omicron\upsilon\,\alpha\gamma\eta\mu\nu\rho\upsilon\,\varepsilon\nu\,\pi\alpha\nu\tauε\sigma\iota\varsigma\,\pi\o\nu\omega\iota\iota,\phi\iota\le\iota\iota\varepsilon\,\delta\epsilon\,\Pi\alpha\lambda\lambda\varsigma\,\\Lambda\theta\upsilon\eta\nu\iota,\n\tau\o\upsilon\tauον\,\gamma\varepsilon\,\sigma\phi\omicron\mu\epsilon\omicron\varepsilon\iota\omicron\upsilon\,\kappaαι\,\εκ\,\piu\rho\o\upsilon\,\alpha\iota\theta\omicron\mu\epsilon\omicron\nu\omicron,\n\alpha\mu\f\iota\varsigma\,\nu\o\sigma\tau\iota\varsigma\alpha\iota\iota\omicron\upsilon\nu\,\,\varepsilon\pi\le\,\pi\e\rho\iota\iota\iota\,\nu\o\eta\varsigma\iota.\n\]

241. est aliquid, 'it is no slight thing.' This phrase, which occurs frequently in Ovid, varies in force like its English equivalent, as may be seen by contrasting Trist. V. i. 59, est aliquid fatale malum per verba levare, with Fast. VI. 27, est aliquid nupsisse lovi, lovis esse sororem, and this passage. Cf. Liv. VI. xli. 2, est aliquid, qui se inspici, aestimari fastidiat.

242. a Diomede, 'and that by Diomede,' the name being emphasised. Aristotle (Rhet. II. xx. 23) mentions that in the Ajax of Theodectes Diomede was represented as choosing Ulysses for a very different reason, ου τιμων, αλλ' ἵνα ἦττων γι ὅ ἀκόλουθων.

nec... iubebat. The contrast with the case of Ajax (88, cf. XIV. 251) is brought out even more by inubebat than by sors; 'my essay was not, like yours, compulsory.'

243. sic tamen, 'yet even so,' though I was, unlike you, free to go or stay. Cf. Her. VIII. 25, sic quoque cram repetenda tamen. I have printed sic, the reading of Heinsius accepted by Merkel, Riese, and Zingerle, which appears to have been given originally as from the cod. Marcianus. Sum, which is now ascertained to be the reading, requires in 244 Korn's conjecture, ausus et ausum cadem.

244. ausum... nos, 'one that had dared the same quest as we,' as daring as ourselves.

eadem. Roby, § 1094, R. § 461.

245. interimo, an issue which contrasts with the indecisive result of the combat with Hector (279). In Homer (II. X. 377, 455) Dolon is taken unwounded by Ulysses and Diomede, and subsequently killed by the latter.
non ante tamen. Ulysses is careful to mention that he does not, like Ajax, forget to combine policy with valour.

246. perfida Troia. The guilt of Laomedon's faithlessness is extended to the race, as in Hor. Od. III. iii. 24 (see 157, n.), and for the fraud practised on Apollo and Neptune, II. XXI. 436-60. References of the kind are frequent. In Virg. Aen. III. 248, the Trojans are addressed as Laomedontiadae (cf. ib. IV. 542, V. 811). In Georg. I. 502, the civil wars of Rome are fancifully described as the penalty due to Laomedon's offence, while in Horace l.c. vengeance is satisfied by the destruction of Troy itself.

207. nec...habebam, 'and had nought left me to espy,' Roby, §§ 1632-4, R. § 680.

248. promissa, promised, together with gifts from the chiefs, by Nestor, II. X. 212-17.

poteram...reverti, 'could have turned back.' For the indicative cf. 17, n., and for the middle reverti 53, n.

249. eo, neuter.

Rhesi. In Homer (II. X. 495) Rhesus, like Dolon, is killed by Diomed, Ulysses undertaking meanwhile the charge of the horses, for which see 98, n.

251. captivo with currū. The word is used not uncommonly of inanimate things, though the allusion here is specially to the horses, 252, n., 253, n. Cf. Fast. III. 731, cinnamatu primus captivaque thura dedisti, Hor. EpP. II. i. 193, Virg. Aen. II. 765, where Conington remarks that the usage is not confined to poetry, and refers to the similar use of aixhálōtos. Cf. Fast. V. 593, Parthe, refers aquilas; victos quoque porrigis arcus, Ex Pont. II. i. 41, deique triumphato...auro aurea Romani tecta fuisse fori.

252. triumphos. Ulysses is made by an anachronism to use the comparison of a Roman triumph. The point of the comparison is in the colour of the horses, which were λευκότεροι χιόνως (II. X. 437). Cf. 253, n.

253. cuius...hostis. Dolon required an oath from Hector that no other of the Trojans should possess the chariot and horses of Achilles (II. X. 323). It may be observed that hostis in the singular is not equivalent to 'enemy' in its collective sense, except by a poetical usage similar to that by which the singular of national names is used for the nation,
as in Hor. Od. III. viii. 21, servit Hispanac vetus hostis orae Cantaber sera domitus catene. This usage is especially common in Livy, and is fully illustrated by Drakenbosch on III. ii. 12. Cf. 567, n., 662, n.


pro nocte, for his night adventure. Cf. Milt. P. L. V. 93, ‘Thus Eve her night related’ (her dream of the night); where Hume quotes Sil. III. 216, promissa exolvit somni, noctemque retracta.

254. arma ... mihi, in emphatic correspondence with equos ... hostis, a similar service deserving a similar reward.

fuerit ... Aiax. These words have been variously corrected, as by Muretus to ferat hacc ut dignior Aiax, while benignior has been generally explained, on the analogy of its use as an epithet of trees and fields which produce largely (cf. 270, n., Amor. I. x. 56, praebeat Alcinoi poma benignus ager), to mean ‘more beneficent,’ ‘more helpful,’ ‘melius meritus,’ an explanation denounced by Bentley as ‘neither Latin nor sense.’ Heinsius suggested that it might have the force of ‘qui benignius habetur,’ ‘gratiosior,’ ‘blandior’ (‘more acceptable,’ almost ‘more persuasive’), but confessed himself unable to find a parallel, and Burmann’s endeavour (on Petron. XLIV.) to support this meaning seems to be unsuccessful. Bentley (who was, however, inclined to reject this and the preceding line) no doubt gives the right explanation, ‘even Ajax himself, as much as he is my enemy, would reward my services more generously’ (Pref. to Phalaris, p. lxx.); there is then a reference to the ironical proposal of Ajax in 102. The imperative negate is equivalent to a conditional clause (si negaveritis), Roby, § 1557, R. § 651, n. Cf. XIV. 488, n.
255. Sarpedonis. Ulysses was not destined to kill Sarpedon, as he at first intended when the latter was borne wounded out of the battle, but was directed by Minerva against his Lycian followers (Il. V. 663-78).

257-8 are closely reproduced from Il. V. 677-8; 258 also appears in Virg. Aen. IX. 76-7 among a list of Trojans slain by Turnus.

259-60. See Il. XI. 422-7. The description of Ennomus is perhaps the result of a confusion with the soothsayer of that name mentioned in Il. II. 858-9 as slain by Achilles.

260. sunt... vulnera, 'I have wounds beside,' unlike Ajax (267, cf. 392, n.). This is an effective reply to the contrast made by Ajax between their respective shields, 117-9.

ipso... loco, i.e. as being in the breast. Cf. Fast. II. 211, in hincstaque vulnera tergo accipiunt, Virg. Aen. XI. 55-7. Such wounds might be skilfully used to influence the feelings of a jury, as by Antonius in procuring the acquittal of M' Aquilius, Cic. de Orat. II. xxviii. § 124. Cf. Sall. Jug. 85, § 29.

268. quid... referit, 'yet what matters that?' He goes on to answer a possible objection on the part of Ajax that his unwounded condition by itself proves nothing. Notice that the clause introduced by si is strictly conditional, and not as with quid mirum practically substantival. Cf. Cic. Cat. m. § 35, quid mirum igitur in senibus, si infirmi sunt aliquando.

pro classe. Cf. 91 foll.

270. maligne, 'niggardly.' The word is used (as benignus in the opposite sense of 'bountiful,' 'liberal') even of things which are merely 'scanty,' as of faint moonlight, Virg. Aen. VI. 270.

271. meum, with emphasis. He will not follow the example of Ajax in 98-104.

ne... honorem. If these clauses are separated from what follows (Merkel, Korn and Zingerle have a full stop after honorem), they come under Roby, § 1596, R. § 668. But they are perhaps to be referred to the idiom noticed on XIV. 32, when for the affirmative clause of purpose following a negative (unless utque were read, from aut of M), cf. Ter. Eun. V. iv. 43, vide quid agas, ne neque illi proxis et tu percus, Virg. Aen. IX. 48, XIV. 32, n. Although he returned to the battle when
wounded, Ulysses claims no merit himself, but takes as representative of the listening chiefs one whose name could now arouse no jealousy.

273. **Actorides.** Patroclus, son of Menoetius, and grandson of Actor, was armed by Achilles and sent at the head of the Myrmidons to repel the Trojan assault, before which Ajax was just then giving way. His success and subsequent death by the spear of Hector are related in *Iliad* XVI.

*tutus*, 'shielded' beneath the guise of Achilles, not 'safe,' for he lost his life. Cf. 743, VII. 808, *tutus* ('armed') *eram iaculo*. Patroclus took all the weapons of Achilles, except the great spear which only Achilles himself could wield.

274. **ab arsuris carinis,** from the ships which but for his coming would have been burned. The use of the future participle is like that in the apodosis of conditional sentences, Roby, § 1520, R. § 628. For *carinis* cf. XIV. 534, *n.*

275. **regisque... meique,** of Agamemnon and the chiefs, among whom, as in 272, Ulysses does not count himself. See 87, *n.*

277. **nonus... sortis,** 'ninth in loyalty and preferred by favour of the lot.' As Siebelis suggests, *nonus* must mean 'one of nine,' as opposed to *solum*. So *sexta cervice* means 'on six necks' in Juv. I. 64, where see Mayor; compare the use of *septima pars*, VI. 192, of *quotus* in IX. 69, and of *centena arbre* for *centum remis* in Virg. *Aen*. X. 207. Milton has a similar use, *P. L.* VIII. 128. Ajax with his namesake stood up third, Ulysses himself being the last to respond to the speech of Nestor, *I. VII.* 162-8. *Officium* is 'the sense of duty,' as in *Trist.* III. iv. 65, *sed timor officium cavae compescit*, Caes. *B. G.* I. xl. 14, *ut quam primum posset intelligere, utrum apud eos pudor atque officium an timor valeret.*

279. **quis.** Cf. 156, *n.*

**Hector... nullo.** According to Homer Ajax had the best of the combat, and wounded Hector in the neck before it was stopped by the heralds, *I. VII.* 262.

280. **me miserum,** Roby, § 1123, R. 472.

281. **Graium murus.** Cf. *I. I.* 234, ἵνα ᾿Αχαῖοίσιν πέλεται πολέμιοι κακοίοι, of Achilles; the same phrase is used several times of Ajax. Cf. Theogn. 233, ᾿Ακρόπολις καὶ πύργος ἑων κενεώρφουν δήμῳ.
282. procubuit. See XII. 575-653 for the death of Achilles by an arrow shot by Apollo in the likeness of Paris. His doom is only prophetically alluded to in the Iliad, as by the dying Hector, XXII. 359. The subsequent combat was related by Arctinus in the Aethiopis, where Ajax is represented as carrying off the body.

283. humo . . . referrem, 'lift from the ground and bear away.' For the ablative of the place from which movement is made see Roby, § 1258, R. § 509.

285. tuli, ferre, a play on the literal and metaphorical meanings such as is noticed on 220: Ulysses 'carried' the arms which he now aspires to 'carry off' or win (cf. 19, 333).

laboro, 'am fain,' 'crave.' Cf. 809.


287. vestros, equivalent to subjective genitive, R. § 518.

sensurus, 'capable of understanding.' Cf. Virg. Aen. III. 359, qui numina Phoebi, qui tripodas, Clarii laurus, qui sidera sentis et volucrum linguas et praepetis omenae.

honores, 'gift.' The word is frequently used in this sense, especially of sacrificial gifts, as in 447, XIV. 128, Virg. Aen. I. 49. So it is used of the act of sacrifice, id. Georg. III. 486, in honore deum medio.

288. caerula mater, Thetis. The epithet is applied especially to sea and river deities, as in 742 to Doris, in 895 and 962 to Acis and Glaucus after metamorphosis, and in Virg. Aen. VIII. 64, to the Tiber. In XIV. 555, the ships of Aeneas being already caeruleae undergo no change of colour in becoming sea- nymphs. The same colour is described by viridis, as may be seen from the ascription of this epithet to the same deities in Her. V. 57, Trist. I. ii. 59 (as to the Britons stained with woad, Amor. II. xvi. 39), and by ferrugineus (cf. 960) in Virg. Aen. VI. 303 (cf. ib. 410). This last colour (which is identified with ostrum by Virgil, Aen. XI. 772) 'seems to be a dark violet, like that of steel after it has been heated in the fire and cooled, answering, therefore, to Homer's πορφυρεος or ολυψ applied to the sea; as in certain weathers the Mediterranean has precisely such a colour,' (Munro on Lucr. IV. 76).
289. *ambitiosa fuit,* 'was solicitous,' 'made fond on treaty.' The armour of Achilles having been stripped from the body of Patroclus by Hector, who put it on himself, Thetis visited Vulcan to entreat him to make new arms for her son, *Il. X VIII.* 428-61.


291. *clipei caelamina.* See *Il. X VIII.* 483, foll. The river of Ocean ran round the rim of the shield in the outermost of the five circles of graven work, sun, moon, and stars occupying the middle, and various scenes of city and pastoral life the other three. Cf. 684, *n.*

293. *immunem... Arct on,* 'the beare that never dives in sea,' Golding. Cf. 727 and *Fast. IV.* 575, *liquidique immunia ponti alloquitur gelido proxima signa polo, Il. X VIII.* 489, *iη δ' ἀμορφὸς ἔστι λοετρῶν Ἄκεανῶν.* Só in *Trist. I.* ii. 27, it is called *sicca.* This was found a painful privilege when Phaethon set the world on fire (II. 171), *tum primum radiis gelidi caluere Triones et vetito frustra tentarunt aequore tingui.* The other circumpolar constellations which do not set in the latitude of Greece, including the Little Bear, were not named in Homeric times, but Ovid, though the singular is often thus used, also uses the plural, and specially refers to the discovery of the lesser Bear, and to its use by the Phoenicians in navigation, *Fast. III.* 107.

294. *diversasque urbes,* 'and cities twain,' one in peace, the other besieged, *Il. X VIII.* 490-540. Haupt thinks *urbes* corrupt because Ulysses could not declare Ajax unable to recognise the cities, while the mention of them comes in awkwardly among the stars, and with this exception Ovid confines himself to what would have special interest for the sailor-hero Ulysses. (The last remark, however, seems to take no account of *Od.* 1. 3, Hor *Epp.* 1. ii. 19, *A. P.* 142). He therefore prefers *orbés,* which is found in a Bolognese MS., and which he would interpret of the polar circles, or *polos.* Zingerle adopts *ursas,* the conjecture of C. Schenkl. Korn suggests *canes* and *feras,* besides *orbés,* as possible.

*Orionis ensem,* a conspicuous object in the sky, formed by three bright stars. The story of the Boeotian hunter Orion takes various shapes, in several of which he is shot by Artemis or killed by a scorpion. In *Fast. V.* 537-44, as a punishment for his boast that no beast can encounter him, he has to defend Latona against a scorpion, and for his service is turned into a constellation.
295. This line was rejected by Bentley as a mere repetition of 291, and probably arose from a marginal note.

296. quid, quod, used here, as in XIV. 687, in passing to a new point.

297. arguit, 'reproaches,' 'denounces.'

incepto. There is no reference to the actual beginning of warlike operations, but only to the recognition of the pledge given to Tyndareus, for which see 34, n. Cf. 217, n.

serum, emphatic, forming a secondary predicate to accessisse, R. § 435.

298. Achilli, Cf. 162, n.

300. sum maturior, 'arrived earlier.' The tense has reference to the time of the discovery: 'I prove to have arrived earlier.'

301. pia, 'fond,' the quality being slightly in excess. Cf. Fast. IV. 555, where the mother, stulte pia, snatches her boy from the hearth, and frustrates the kind intent of Ceres.

303. si iam. Cf. 101, n.

defendere, 'to repel,' crimen being under the double government of timeo and defendere.

304-5. Ulysses can claim to have detected the deceit of Achilles, while Ajax was at fault in both cases. Cf. 164.

306. neve admiremur, 'and that we may not marvel,' Roby, § 1660, R. § 690.

309. damnasse, sc. falsa crimen. There was no less shame in condemning Palamedes on a false charge than in accusing him. Notice the effect of the asyndeton and the exact chiasmus (R. §§ 940, 947).


312. praesto . . . patebant, 'lay bare revealed to light,' supplying crimina as subject. With the reading pretio, objecta should be taken substantively, 'the crime (the thing charged) was revealed by its wage.' See 56, n.

313. Vulcania Lemnos. 'The whole island bears the strongest marks of the effects of volcanic fire; the rocks in many places are like the burnt and vitriified scoria of furnaces.

OV.
Hence we may account for its connection with Hephaestus, who, when hurled from heaven by Zeus, is said to have fallen upon Lemnos. The island was therefore sacred to Hephaestus, who was frequently called the Lemnian god,' *Dict. Geogr.* See 45, n.

315. *consensistis,* 'you were consenting thereto,' a sense which the English verb has now lost. Cf. Milton, *Par. Reg.* II. 130, 'with the vote consenting in full frequency was empowered.'

316. *labori.* R. § 474, b.

319. *cum . . . satis,* 'though it were enough.' The subjunctive belongs to Roby, §§ 1730-2, R. §§ 732-4, and not also to Roby, § 1536, R. § 644, the expression being one of those noticed on 17 and 72, in which the indicative is used for what in English would generally be put hypothetically. Cf. Cic. *Lael.* § 98, *satis erat respondere magnas.* *Ingentes,* *inquit.*

320. *quoniam,* 'whereas.' Cf. 159, n., and for the matter, 99, n.

321. *ne mandate mihi,* 'give me no commission.'

323. *arte,* 'stratagem.'


326. *cessante . . . rebus,* 'while my thought for your cause is at fault.' Cf. 290, n.

327. *prosit.* Roby, § 1672, R. § 698.

328. *sis licet.* Cf. 18, n.

329. *dure,* in accordance with his furious resentment against the chiefs, and especially Ulysses, as described by Sophocles.

330. *cupiasque . . . dari,* 'and long that chance would give me to thee in thy pain.'
331. haurire, 'spill,' 'shed,' as we speak of 'drawing' blood. Cf. 425, n. After this verse follows in all MSS. utque tut mihi sic fiat tibi copia nostri, which is now generally omitted. Haupt remarks on the difficulty of connecting this with cupias in the protasis, or making it (with fiat for fiat) the beginning of the apodosis, and suggests that it arose from a marginal note, taken from III. 391, subsequently expanded into a verse. Madvig proposes (Advers. Crit. vol. ii. p. 91) to make it parenthetic, reading for sic sit (which, he says, is found also in one of Heinsius' MSS.), 'aye, and let me fall into thy hands, so that thou fall into mine.' In 333 the latter half appears also as longe formidine pulsa, and has evidently been supplied by interpolation. Bentley proposed to complete it by fiat tibi copia nostri, a correction made independently by Riese. Siebelis and Zingerle follow Merkel in retaining mecum...nitar.

332. tam, 'as truly,' 'as surely.'

favcat Fortuna. Roby § 1554.


337. signum penetrare, 'the shrined effigy,' occupying the inmost and holiest place. Cf. 99, n.


339. prohibebant, of the continuous effect of the prohibition, just as the present (present imperfect) is used of divine ordinances still in force, as in Virg. Aen. I. 553, si datur Italiam sociis ct rego recepto tendere.

344. sua aede, 'from her own temple,' the adjective being emphasised by position. For the use of suis see R. § 894, and cf. 356, 464; it is very common in Ovid, as may be seen from a collection of passages in an appendix to Mr. Hallam's edition of the Fasti.

345. eripere, raptam. This repetition by a participle of the action of a previous verb seems often to be merely ornamental. Sometimes, as perhaps here, it may have the force noticed and illustrated by Orelli on Hor. Sat. II. iii. 104, si quis emat citharas, emptas comportet in unum ('statum postquam eas emirit'). See also Prof. Seeley's note on Livy I. x. 4, exercitum fundit fugatque, fusum persequitur ('routes and instantly pursues'), and cf. 426, IV. 712, ut in acu ore sommo umbra viri visa est, visam fera saevit in umbram, and for a similar use of the present participle, VI. 656.


348. **Troiae victoria**, R. § 525.

349. **vinci . . . coegi**, *i.e.* I made its conquest possible. The reasoning is that of 171-8. Cf. 374.

351. **meum, 'my friend.'**

**pars . . . illo,** 'he has his portion of glory in the deed.' Diomede shared the expedition of Ulysses (Virg. *Aen.* II. 163), who, according to one tradition, tried to kill him on the way to the camp, in order to have the sole credit of it.

354. **qui.** Cf. 63, *n.*

**pugnaceem . . . minorem,** 'that the warrior is inferior to the sage.'

**sciret, peteret.** Contrast the tenses of 346-7, and cf. 128, *n.*

356. **moderator Ajax,** 'a wiser Ajax.' Ajax, son of Oileus, king of the Ozolian Locrians, though described by Homer as far inferior to Ajax, son of Telamon (*II. II.* 628), was one of the chief Grecian heroes, especially distinguished for speed of foot and skill in the use of the spear. He violated the sanctity of the temple of Pallas by dragging from it Cassandra (cf. 410, XIV. 468), who had taken refuge there. For this offence his ship was wrecked on the Capharean rocks off Euboea (XIV. 472, *n.*), and himself killed. (Cf. Virg. *Aen.* I. 39-45, ib. II. 403-6).

357. **Eurypylus,** son of Euaemon, a Thessalian hero who led forty ships to Troy (*II. II.* 734-7).

**Andraemone natus,** Thoas (not to be confounded with the Thoas of 399), chief of the Aetolians, also the leader of forty ships (*II. II.* 638-44).

358. **Idomeneus,** son of Deucalion, and grandson of Minos, led the Cretans in eighty ships (*II. II.* 645-52). He was one of the suitors of Helen.

359. **Meriones**, another Cretan hero, comrade and friend of Idomeneus. These six, with Ulysses, Ajax, and Agamemnon, made up the nine who offered to fight with Hector (II. VII. 162-9). There was at Olympia, where it was seen and described by Pausanias, a bronze group representing them, with Nestor in the act of casting lots. The figure of Agamemnon was distinguished by an inscription, that of Idomeneus by the figure of a cock, the bird sacred to his grandfather Helios, while that of Ulysses was wanting, having been carried off, as was said, by Nero.

maioris . . . **Atridae**, Menelaus, who had previously made the same offer, but was dissuaded by Agamemnon (ib. 96-122). Cf. XII. 623, *non minor Atrides, non bello maior et aevò*.

360. **quippe**. Siebelis takes this as conjunction, connecting *sunt* also with *manu fortès*, ‘since they are mighty of hand and in fight my peers, it was to my gift of policy they yielded.’ It may, however, be taken as in XIV. 91 and 525, *nec . . secundi*, being then parenthetical.

363. **vires sine mente**. For the disparagement of strength without wisdom, cf. Hor. *Od*. III. iv. 65-8, with Orelli’s note.

ratem qui temperat, the steersman.

anteit, as a disyllable.

remigis officium, ‘the oarsman’s function,’ where we should say ‘the oarsman,’ an instance of the idiom called *comparatio compendiaria*, which results in comparing a person with a thing. It is common in Livy, as II. xiii. 8, *supra Coelites Muciosque id facinus esse*, which is in form the converse of this passage. Cf. id. V. xxiii. 6, *Iovis Solisque equis acquiparari dictadorem*.

**milite**, in the strict sense of the word, of a private foot-soldier, our ‘linesman.’ Thus he is distinguished from officers, Liv. VIII. vi. 15, *milites militibus, centurionibus centuriones, tribuni tribunis comparcs collegaeque*, from cavalry, id. XXVI. xix. 10, *decem milia militum et mille equites*. A number of passages from Caesar are collected by J. Fr. Gronovius in a note on Liv. XXVIII. i. 5. So *exercitus* is properly the body of *milites*, Liv. XXX. xxxvi. 8, *pars exercitus cum omni equitatu*.


in corpore nostro, ‘in the frame of man,’ ‘in our human body.’
NOTES

vigor, ‘life,’ the principle of vitality.

371. quibus, ablative of duration, Roby, § 1184, R. § 493.


372. hunc... nostris, ‘pay this honour as the need for my service done.’ Titulus occurs frequently in Ovid in this sense. Cf. VII. 56, titulum servatae pubis Achiveae.

373. labor... est, ‘our toil is near its end.’

obstantia fata. Cf. 339.

376. deos. The reference is to the Palladium only. Cf. 82, n. This use of the plural by generalising the expression appears to lay stress on the connotation of the common noun, giving it almost the same effect as would be produced by the use of an abstract term. It was ‘the presence of deity’ of which Ulysses deprived Troy. Cf. Hor. Od. IV. xii. 8 (of Procne’s vengeance on Tereus) barbaras regum est ulta libidines, Eur. Here. Fwr. 455 (of Amphitryon, Megara, and the three sons of Hercules), ὅμοι γέροντες καὶ νεῖοι καὶ μητέρες.

377. per... agendum, ‘by whatsoever yet may need to be wisely done.’ Per is strictly without a case. The construction is very common. Cf. Virg. Aen. II. 142, ib. X. 903, Liv. XXIII. ix. 2, per ego te, inquit, fili quaequeque iura liberos iungunt parentibus.


ex praecepti petendum, ‘full of peril in the quest,’ lit. ‘to be sought from the steep.’ After this verse follows in all MSS. si Troiae fatis aliquid restare putatis, which, from its form as a leonine hexameter (cf. 230, n. 461), and from its want of force or appropriateness, all recent editors follow Bentley in rejecting.

380. non datis, ‘will not give.’ Cf. 101, n.

381. fatale, ‘fateful,’ associated with or required by destiny. So Camillus is called (Liv. V. xix. 2) fatalis dux ad excidium illius urbis servandaeque patriae. Cf. Hor. Od. III. iii. 19.

382. mota est, ‘was persuaded.’
quid . . . patuit, 'the power of eloquence was revealed in fact.' Cf. 569, and for plural rebus, XIV. 385, Amor. I. xii. 27, ego vos rebus duplices pro nomine sensi.

383. tuit, 'bore off,' 'won.' Cf. 285, n.

384. solus, in single combat.

385. totiens, a generalisation from the one incident mentioned in 91. Cf. the use of the plural in 376, and the similar use of totiens in Virg. Aen. I. 407.

unam . . . iram, 'by anger and by anger alone is overborne.' There was a celebrated picture at Rome by Timomachus, representing Ajax in his madness meditating suicide. It is mentioned with its companion picture, the Medea, in Trist. II. 525, sedet vultu fassus Telamonius iram, inique oculis facinus barbarae mater habet. The two were purchased by Julius Caesar for eighty Attic talents (£19,500), and placed in the temple of Venus Genetrix, which he dedicated in an unfinished state in 45 B.C.

387. hic certe, 'this at least.'

388. hoc. sc. ense, ablative.

389. domini, 'of its master.'

391. tum demum, 'never till then.'

392. qua . . . ferrum, 'throughout its length,' 'up to the hilt.' The other reading, qua patuit ferro ('where he was exposed to the sword'), was explained by reference to the story that Ajax when a child was rendered invulnerable, except under the arms, by being wrapped by Hercules in his lion skin. But this is inconsistent with pectus. Sophocles makes Ajax fall upon his sword, which after his death still remains fixed in the ground (Ajax, 909), and the suicide is dictated by the shame of discovering that in his madness he has been slaughtering the flocks and herds of the Greek army.

396. Oebalio de vulnere, from the wound of Hyacinthus, son of Oebalus, beloved by Apollo, who accidentally killed him with the discus. See X. 183-214, where, as here, Ovid combines the two legends as to the flower. Apollo says to the dying Hyacinthus:

*flosque novus scripto gemitus imitabere nostros.*
*tempus et illud erit, quo se fortissimus heros*
The double sign (\textit{lit\textit{tera}}) is taken to represent first the lament over Hyacinthus (\textit{aiac}), secondly the initial letters of the name of Ajax. As to the identity of the flower there is much dispute. Some have maintained that it is the Blue Flag (\textit{Iris Germanieca}), others that it is a variety of the Corn Flag, such as the one called \textit{Gladiolus Bycan\textit{tinus}}, rose-purple in colour. Ovid, whom Keightley calls 'a more accurate observer than Virgil,' says that it resembled a white lily except in colour, and it has been identified by Martyn, whom Keightley follows, with \textit{Lilium Martagon}, or Turk's Cap Lily. "Daubeney, who examines the question what the flower was at some length (\textit{Roman Husbandry}, pp. 236-8), concludes 'that the term \textit{όκωνδος} was in general applied to some plant of the lily tribe; but that the poets confounded with this the larkspur (\textit{Delphinium Ajacis} L.), which has upon it the markings alluded to (\textit{AI AI}); and that the name Hyacinth was given in the first instance to the plant which most distinctly exhibited them.'" (Ellis on \textit{Cat. LXI. 89}, where is mentioned a figure of the flower found in the Vienna MS. of Dioscorides).

399. \textbf{Hypsipyle} was daughter of Thoas, King of Lemnos. When the Argonauts visited Lemnos, they found her reigning as queen, the women of the island having slain all the men. Hypsipyle concealed and saved her father, who, however, according to one story, was subsequently discovered and killed. This, and the later massacre of Athenian women who had been carried off by the Pelasgian inhabitants of the island, gave rise to the proverbial expression, \textit{Αήμια ἐργα} (Herod. VI. 138). A lost play of Aeschylus, \textit{Hypsipyle}, was no doubt on this subject.

401. \textbf{Tirynthia}. Hercules is often called \textit{Tirynthius}, as in VII. 410. His father, Amphitryon, was expelled from Argolis before or soon after the birth of the hero, who subsequently recovered Tiryns.

402. \textbf{domino comitante}. Their possessor is subordinated to the precious arrows. Cf. 51, n. 138.


404-17. There has evidently been considerable interpolation
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here. Haupt follows Bentley and Merkel respectively in rejecting 404-7 and 409-17. The death of Priam and the carrying away of the Trojan women are related twice, and the mention here of Hecuba's metamorphosis anticipates the conclusion of the whole story. Haupt also remarks on the obscurities of expression, as in post omnia and tendebat, and on the want of connection between 407, 408, and 409, and between 414 and 415. The details also, which may have been derived from Virg. Aen. II. 403-6 and 515-7, and from Seneca, Troad. 1081, are foreign to the purpose of the narrative.

406. *novo, 'sudden.' The expression seems to be taken from VII. 362, et quos Maera novo latratu terruit agros, where, as frequently, the epithet is used of a characteristic induced by sudden metamorphosis, and need not be connected predicatively with terruit.

407. *in angustum clauditur, 'narrow to the strait.' The Cynossema (κυνός σημα, Dog's Tomb), the supposed burial-place of Hecuba, was on a promontory in the Thracian Chersonese nearly opposite Abydos.

408. *consederat, 'had fallen.' The word is used of the collapse of buildings in a fire, and the consequent subsidence of the flames. Cf. Virg. Aen. II. 624, and for another sense, 1, n.

409. *exiguum senis. The blood of the aged was supposed to be scanty. So of the old ram killed by Medea and changed to a lamb in order to tempt the daughters of Pelias by a proof of her skill, VII. 314, Haemonio marcentia guttura cultro fodit et exiguo maculavit sanguine ferrum.

Iovis ara, the altar of Zeus "Epeios, Eur. Troad. 16. Cf. Ibis, 284, cui nihil Heccei profuit ara Iovis. The slaughter of Priam by Pyrrhus (cf. 155, n.) is related at length by Virgil, Aen. II. 506-59.


antistita Phoebi. Cassandra had received the gift of prophecy from Apollo.

non... palmas, 'unavailing hands.' But palmas is to be taken strictly, the hand being held in supplication with the palm uppermost. Cf. VIII. 681, manibusque supinis concipiant proces, Virg. Aen. IV. 205, Hor. Od. III. xxiii. 1, Aesch. Prom. Vinct. ἐπιδάσμασιν χειῶν.
412. Dardanidas, Greek accusative of 3rd declension, R. § 170.

signa...amplexas. Cf. Virg. Aen. II. 517, divom amplexae simulacra. The perfect participle describes the state, the effort towards which would be expressed by the imperfect participle amplexentes, as in VI. 100, where Cinyras strives to embrace his daughters who have been turned to stone, gradus templi, notarum membra suarum, amplexens. Instances in which the action of the perfect participle is not past in reference to the action of the verb, are not rare. They are most commonly recognised in deponent verbs where English represents them by a present participle. See Key, Lat. Gr. § 1273, and compare the use of operatus in Hor. Od. III. xiv. 6, Virg. Georg. I. 339, feriatus (‘keeping holiday’), Hor. Od. IV. vi. 14, solatus, Virg. Georg. I. 293, Aen. V. 708, usus, 657, XIV. 546, vectus, V. 360, invectus, XIV. 538, Virg. Aen. I. 155, blanditus, VI. 440, XIV. 705. For passives cf. actus, Liv. I. xii. 3, relictus, ib. xxxiv. 2, caesus, id. II. xxxvi. 1. Other references and a discussion of similar usages in the participles generally may be found in Wagner’s Quaestiones Virgilianae, XXIX.


414. invidiosa is generally taken to mean ‘enviable’ or ‘envied,’ as in IX. 10, pulcherrima virgo multorumque fuit spes invidiosa procerum. Mr. King translates ‘the prize and spoil of wrangling Greeks.’ But the word may also be used of what excites invidia in its other senses, as frequently in the sense of ‘hateful’; ‘inuidiosa saepius Ouidio sunt quae propter miseriam uel crudelitatem inuidiam mouent in auctores.’ (R. Ellis on Ibis, 121, citing this passage and V. 513). Here it seems to mean ‘pitiful’ or ‘odious,’ rousing pity and indignation in the onlookers. Cf. V. 513, where it is used of Ceres in her grief for the loss of Proserpine: ante Iovem passis stetit invidiosa capillis, VII. 603, of the inhabitants of Aegina dying of pestilence, ante ipas, quo mors forat invidiosior, aras (‘nay, at the altar’s foot, so more the cruel Gods reproaching,’ King).

415. mittitur, ‘is hurled.’ Cf. 433. Astyanax or Scamandrius (II. VI. 402) was thrown from a tower of Troy by Ulysses, according to one story in order that he might not, as was prophesied, restore the kingdom of Troy; according to another, because Calchas announced that the departure of the Greeks was impossible until he had thus been put to death.
416. This forms, as it were, a companion picture to the one in Virg. Aen. II. 453-7 of Andromache's frequent visits with the child to Priam and Hecuba. Cf. Ibis, 563, vel video quod iam cum flammas cucuta tenerent, Hectorus patria vidit ab urbe puer. The details may be imitated from Seneca, Troad. 1081, turri in hae blando sinu fovens nepotem, cum metu versus gravi Danaos fugaret Hector et ferro et face, paterna pueru bella monstrabat senex.

418. flatu secundo, a breeze 'following,' and so favourable. Cf. 630, 728.

421. patriae, 'of their city.' The meaning of the word is frequently thus restricted; 'fatherland' is too large a term. Cf. V. 652, patria est clarae mihi, dixit, Athenae, Liv. I. 18, crenata patria, id. IV. ii. 13, minari se proditurum patriam, oppugnari atque capi passurum, Cic. de Legg. II. ii. 5.


425. Dulichiae, of Ulysses (cf. 107, XIV. 226), to whom she had fallen in the division of spoil. Cf. 485-7.

hausit. The primary meaning of this word seems to be to 'dip' what is liquid, or 'dig' what is solid, with the general idea of producing a cavity. Cf. Fast. II. 294, nectar erat palmis hausta duabus aqua, IX. 35, ille cavis haustio spargit me pulvere palmis. In the former use (for which cf. 535) it passes to the general sense of 'drain,' 'drink' (XIV. 277), 'draw,' (of breath, as in Virg. Aen. X. 899, hausit caelum, XIV. 129, and metaphorically of the flame of love, VIII. 326, X. 252, of light, Virg. Georg. II. 340, and metaphorically, XV. 64, œulis in pectoris hausit, of sound, 787, XIV. 309, of blood, 331, IV. 118). For the latter cf. 526, 564, XIV. 136, XI. 187, and the very frequent use of wounds inflicted by a sharp instrument which scores or gashes the flesh, as in VIII. 371, rostro femur hausit adunco, IX. 413, cognatumque latus Pheneus hausit ensis, and without mention of the weapon, V. 126, haecenti latus hausit Abas.
427. *Hectoris.* The emphatic repetition of the name is of course intentional.

haustos. Cf. 345, *n.*


429. *ubi . . . fuit,* to be taken with *Phrygiae.*

430. *Bistoniis.* The Bistones were a Thracian people living on the western border of Thrace about Abdera, while the story of Polydorus is localised either in the Thracian Chersonese (Eur. *Hec.* 8), or, by Virgil, *Aen.* III. 18, near the mouth of the Hebrus at Aenus or Aeneadae. But Ovid applies the name to the people of Thrace generally, and even to the tribes about Tomi beyond its borders (*Ex Pont.* I. iii. 59, *ib.* IV. v. 35).

432. *Phrygiiis ab armis,* 'from Phrygian (Trojan) warfare.' Cf. 50 for this use. The Homeric version of the story makes Achilles slay Polydorus in battle, *Il.* XX. 407-18. The version dramatised by Pacuvius (alluded to by Horace, *Sat.* III. iii. 60) was again quite different in the account of Polydorus' death, as is also a fourth version given at length in *Dictys Cretensis,* II. 18-27. Ovid follows the *Hecuba* of Euripides.


inpius, 'foully,' as sinning against sacred obligations. Virgil (*Aen.* III. 45) represents Polydorus as struck down and pinned to the ground by spears, the cornel wood shafts of which grew into a thicket over him.

438. *scopulo,* ablative with *misit,* R. § 509.

440. *dum . . . esset,* Roby, § 1664-6, R. § 692. As may be seen by comparing the examples given there under *a* and *b,* the conception of purpose is suggested by the matter of the sentence, not by its form, as the subjunctive mood merely 'expresses an action or event as thought or supposed, rather than as done or narrated.' The delay of the voyage was caused by the angry spirit of Achilles (Eur. *Hec.* 113).

441. *hic.* Euripides, in making the ghost of Achilles appear at his cenotaph in Thrace (*Hec.* 37), deserts for obvious reasons the older tradition followed by Virgil (*Aen.* III. 322), according to which he appeared at his grave on the Sigeian promontory.
quantus . . . solebat, 'in full stature as he lived,' and in full panoply, χρυσόως στὸν Ἰπποῦς (Eur. Hec. 112). He was nine cubits high, according to Lycophron. Everything is on a gigantic scale in the heroic age. So Priam is called μέγας, II. XXIV. 477, ingen, Virg. Aen. II. 557; so Turnus, ib. XII. 927, Aeneas, ib. VI. 413, and his hand, ib. V. 487. In the same spirit are the descriptions of the huge stones and trees hurled by the heroes. Cf. III. 59, XII. 510 (with the sarcastic reference, Juv. I. 11), Virg. Aen. XII. 896-900, II. V. 303, ib. XII. 445-9 (with Juv. XV. 65-71), and the accompanying contrasts of modern degeneracy. This degeneracy was connected with the gradual decline of the earth's productive power, dwelt on by Lucr. II. 1150 sqq. and V. 826. For much more information see Mayor on Juv. XV. 69.

442. humo . . . rupta, 'from the ground which far about him brake,' Golding. Cf. Liv. V. xli. 5, dilapsi ad praedam vacuus occursus hominum vis ('through streets where no man met them'), Sall. Jug. 85, § 29, cicatrices adverso corpore possam ostentare. The so-called ablative absolute is not to be distinguished from the general use of the case expressing accompanying circumstances, such as those of time, place, manner, means, and cause. The supposed distinction rests merely on the accident that the usages thus grouped are commonly rendered in English either by a subordinate clause, or by a participial construction without preposition. See Key, Lat. Gr. § 1013, Roby, § 1240, R. § 504.

443. referebat, 'recalled.' The descriptive force of the tense could only be rendered by adopting a participial construction ('recalling'). For the use of the verb cf. Ibis, 545, referas exempla Thymistae.

444. iniusto, 'lawless,' in accordance with the character of Achilles as described by Horace, A.P. 122, iura neget sibi nata, il nihil non arroget armis. The reference is to the scene described in Iliad I. where Achilles half draws his sword upon Agamemnon, but is restrained by Minerva.

petiit. The original long quantity is thus preserved by Ovid wherever petiit, subiit, &c., are followed by a vowel. The following instances occur in the Metamorphoses: petiit, II. 567, IX. 611, abiit, IV. 711, XI. 14, XV. 111, adiiit, IV. 317, IX. 610, X. 15, XV. 63, interiiit, III. 546, periit, XIV. 618, praeteriiit, XIV. 101, rediiit, 958, XIV. 519 and 766, subiit, I. 114, VII. 170, prosiluit, VI. 658. Transitit and exiiit do not
occur in Ovid, and Lachmann proposed to alter all passages in Virgil in which they are found as dactyls. See Conington's Excursus on Georg. II. 81, and Munro on Lucret. III. 1042.

447. ne facite, Roby, § 1597, R. § 669. The periphrases by which a prohibition is made less peremptory are inappropriate to the simple and direct language of poetry.

ut . . . sepulchrum, 'that so my tomb shall not lack its offerings.' Ut non expresses the result without that special association with purpose which came to belong to ut ne. Cf. Cic. in Verr. IV. § 45, ut non conferam vitam neque existimationem tuam cum illius, id. pro bg. Manil. § 44, ut plura non dicam, with Halm's note. For honos cf. 287, n.

448. mactata Polyxena. Cf. 64, n., 619, n.

449. parentibus, 'complying,' not without debate, but here also Ulysses' eloquence prevailed with the chiefs, Eur. Hec. 119-42.

451. plus . . . virgo. Virgo expresses the age, femina the sex, as in Her. XIV. 55, femina sum et virgo, natura mitis et annis. Cf. 591, n.

452. diro busto, dative. Properly it was only a cenotaph,

441, n.

453. memor sui, remembering her royal birth, and bearing herself accordingly.

aris, of a single altar. Cf. 82 n.

454. sibi . . . parari, 'that it was she for whom the horrid rites were making ready.' Sacra is used of the salt barley cake and other apparatus of sacrifice, Virg. Aen. II. 132, mihi sacra parari, et salsas fruges et circum tempora vittae. In 624, X. 696, it is used of the images of the gods, sacra retorserunt oculos.

455. Neoptoleum, son of Achilles and Deidamia, chosen as next-of-kin to present this offering, Eur. Hec. 224.

456. suo, emphatic, as sibi above.

457. generoso, 'gentle' (cf. XIV. 698), a word which in the substantive also has replaced the older usage of 'generosity,' for which see Trench, Select Glossary, and also s.v. kindly.

sanguine. The spirit was to be appeased by drinking the maiden's blood, Eur. Hec. 536-41, ἐλαθεί δ', ὅσ πιθα μέλαν κόρης
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458. *nulla...est,' 'I am ready.' Cf. Eur. Hec. 557-65, where the action of baring the throat and breast is more fully described.

460. *scilicet...vellem,' 'Polyxena, be sure, would have been the slave of none.' Cf. Eur. Hec. 349-68, where she describes the horrors involved in slavery for herself, τὴν Ἐκτόῤδος τε χατέρων πολλῶν κάσιν. So in Virg. Aen. III. 321 she is styled by Andromache Felix una ante alias Priameia virgo...quae sortitus non pertulit ullos.

461. If the line be retained, whether with *haud* or *aut* (with the latter the two lines must be read interrogatively), the sense must be as explained by Bothe (cited by Jahn); it is only *generoso sanguine* that the angry spirit can be appeased; if she clings to life, as she says of herself (Eur. Hec. 348), κακὴ φανοῦμαι καὶ φιλόψυχος ἔγνη, and such a sacrifice would be unavailing. This explanation removes the inconsistency with 467 of which Haupt complains, but the expression remains harsh and difficult. It is besides a leonine hexameter (cf. 230, 379).

462. *vellem...posset,' 'would only that my death could escape my mother's ken,' Roby, §§ 1536, 1606, R. §§ 644, 672. The frequency with which this construction occurs is worth noticing: cf. 805, IX. 490, *tu me vellem* *generosior esses*, ib. 531, X. 355, XI. 696, XIV. 482. It should be observed that *vellem* in the subjunctive strictly corresponds in its reference to *volebam* of the indicative, and is limited to past time; here it is used, to express a wish which is impossible, because it is concerned with what has already been determined otherwise. For *fallere* used of things which escape notice, cf. 771, n. VI. 657, where is described the gradation of colour in the rainbow:

*vellem* in quo diversi nitecant cum mille colores
transitus ipsa tamen spectantia lumina fallit;
usque adeo quod tangit idem est, tamen ultima distant.

463. *obest,* as we say 'is in the way.' So *obstare* is used of a person whose conduct gives offence, Pers. V. 163, *an siccis dedecus obstem cognatis, and of a thing which creates dislike,
NOTES

Virg. Aen. VI. 64, quibus obstatit Ilium et ingens gloria Dardaniae. She cannot bear to think of her mother's grief, though, as she reflects, it is misdirected.

465. **vos modo**, addressed to the young men appointed to restrain her struggles, σκύρημα μόσχον σής καθέζοντες χερόν, as Talthybius relates to Hecuba, Eur. Hec. 525-7, 544-52.

466. **tactu virgineo**, 'from touch of a maiden,' the adjective being equivalent to an objective genitive, Roby, § 1315. Cf. 211, n., Liv. III. xix. 11, divinis humanisque obruti sceleribus, Virg. Aen. II. 583, nullum memorabile nomen feminea in poena est, Milton, P. L. VI. 879, 'Heaven soon repaired her mural breach.' The juxtaposition of **viriles** and **virgineo** is effective, as in IV. 682, nec audet appellare virum virgo. This is a touch added by Ovid, as in Euripides the feeling is only of the indignity inflicted upon herself; δόλη κεκλήσαται βασιλις υδ' αἰσχύνομαι.

468. **quisquis is est.** As in 454, Ovid varies from the story of Euripides, in which the decision of the Greek chiefs with its reasons is announced beforehand to Hecuba and Polyxena.

469. **siquos.** Cf. 137, n.

473. **redimebat,** 'she would buy it,' 'was ready to buy it.' The only instance was that of Hector in Iliad XXIV. For the descriptive force of the tense cf. 101, n., 380.

474. **dixerat,** 'she ceased.'


476. **praebita...ferro,** 'pierced with a sword-thrust her proffered breast,' not as in Eur. l.c. the throat, πνεύματος διαρρόδας.

477. **defecto poplite,** 'with failing knee.' Cf. IX. 155, vires defecto reddat amoris. In Euripides, before addressing Neoptolemus, she kneels to receive the blow.

478. **ad fata novissima.** Cf. 180, n.

479. **cura...tegendas,** 'she be thought herself to cloak all that should be hidden.' For the care to fall decently, cf. Eur. Hec. 568-70, Fast. II. 833 (of Lucretia) tune quoque iam moriens, ne non procumbat honeste, respiceit, haec etiam cura cadentis erat. The passage from Euripides is quoted by Pliny (Epp. IV. xi. 9)
in his account of the like modesty displayed by the Vestal Cornelia, who, probably innocent, was entombed alive by Domitian: *quìn etiam cùm in illud subterraneum cubiculùm demitteretur, hacsissetque descendentì stola, vertit se ac recollegit, cùmque ei carnifìex manum daret, aversata est et resiluit.*

481. **deploratos,** ‘lost,’ ‘dead,’ an extension of the meaning ‘given up for lost.’ Cf. Trist. I. iii. 46, *pro deplorato non calitùra viro,* and the similar use in Milton, *Par. Lost,* I. 660, ‘peace is despaired, for who can think submission?’

482. **dederit,** the subjunctive of *oratio obliqua;* ‘they tell over all the blood that a single house has spent.’

483. **o modo . . . pàrens,** ‘who wast but now wife and mother of kings.’ For *dicta* cf. XIV. 152, n.

484. **Asiæ . . . imago,** ‘mirror of Asia in her pride.’ So Augustus is addressed, Trist. V. II. 49, *o decus, o patriæ per te florentis imago, o vir non ipso quem regis orbe minor.* For the extension of Priam’s dominion cf. Virg. *Aen.* II. 557, Cic. *de Div. I.* xl. § 89, Juv. X. 266. The reference is of course only to the western part of Asia Minor, which was all that the Romans understood by the term. Of the Roman province thus named Cicero says (*pro leg Manil.* § 14): *Asia vero tam opima est ac fertilitis, ut et ubertale agrorum et multitudine carum rorum quae exportantur, facile omnibus terris antecellat.* But perhaps the reference of *florentis* is rather to the barbaric magnificence characteristic of Asiatic monarchs. For this use of the word cf. Virg. *Aen.* VII. 804, and Munro on Lucr. IV. 450.

485. **praedae mala sors,** ‘a sorry share of spoil,’ to draw which would be small gain. For *sors* used of a person cf. *Fast.* VI. 29, *Saturnum prima parentem feci; Saturni sors ego prima fui.* The expression is imitated by Seneca, *Troad.* 58, *praeda quem vilis sequar . . . mea sors timetur, sola sum Danais metus.*

486. **tamen,** ‘after all,’ in spite of all that made Hecuba a prize of little value.

**partu edideras,** ‘hadst given birth to.’ The tense has reference to *nollet.*

487. For the form of expression cf. *Fast.* V. 199, *quaе fuerit mihi forma, grave est narrare modestiæ, sed generum matri repperit illa deum.*

490. **in vulnera.** Cf. IV. 140, *vulnera supplevit lacrimis,* Her. XI. 125, *lacrimasque in vulnera funde.*

OV.
oscula, the mouth of Polyxena.

consueta, (neuter plural) 'as she was wont,' misfortune having made the expression of grief familiar to her. The use is a common one. Cf. II. 265, nec se super aequora curvit tollere consuetas audent delphines in auras.

concreto, 'clotted.' Cf. XIV. 201, and for canitiem verrens, 961.

plura... haec. Cf. Fast. IV. 689, is mihi multa quidem, sed et haec narrare solebat.

dolor... matri, 'thy mother's last sorrow.' For the dative cf. Hor. Od. I. xv. 21, Laertiaden, exitium tuae genti, with Orelli's note.

iaces, 'thou art fallen.' So I. 720, Arge, iaces, Her. III. 106, qui bene pro patria cum patriaque iacent.

tuum... vulnus. Cf. for the form of expression X. 197, videoque tuum, mea crima, vulnus.

ne perdiderim, Roby, §§ 1630, 1642, R. §§ 678, 682.

exitium Troiae, so called because he was the most formidable of its foes. So are styled also Ulysses and Paris, the latter of whom Priam was warned by an oracle not to rear. Cf. 494, n., Cic. de Div. I. xxi. 42.

nostri orbator, 'my bereaver.'


metuendus erat, 'I have need to fear him.' The tense of erat has reference to the feeling of security ('I thought I had no need to fear him') which has now passed away. Cf. 222, n.

cinis ipse sepulti, 'his very ashes in the tomb.' So in XII. 620 his warlike spirit lives in his shield: ipse etiam, ut cuius fuerit dignoscere possis, bella movet clipeus, deque armis arma feruntur.

Aeacidae... fui, 'it is for the Aeacid that I have brought forth sons.'

soli... restant. Cf. Her. I. 51 (of Penelope) diruta sunt aliis, uni mihi Pergama restant.

in cursu, 'in mid career,' a metaphor of very frequent occurrence in Ovid. Cf. X. 400, fortuna domusque sospes et in
cursu est. So it is used with vox, spec, furor, in Fast. V. 245, ib. VI. 362, Rom. Am. 119. So in the plural, cursibus in mediis, Her. XVI. 320.

**maxima rerum,** ‘queen of the world.’ For similar uses of superlatives with rerum cf. XIV. 489, Ars Amat. I.359 lactissima rerum (of a lady), Virg. G. II. 534, rerum facta est pulcherrima Roma, Her. IX. 107 maxime rerum, ib. IV. 125, pulcherrime rerum, Hor. Sat. I. ix. 4 dulcissime rerum. An instance with the neuter is XII. 502 (of the Centaurs) quid quod fortissima rerum in nobis natura duplex animalia iunxit? Prof. Palmer remarks (on Hor. I. c.), ‘In such phrases rerum is used as a stronger expression than hominum, and its gender is ignored, being treated as a singular = the world.’ It seems unsatisfactory to limit the genitive thus strictly to the partitive relation: perhaps Conington is nearer the truth in calling it (on Virg. G. II. 15, nemorum quae maxima frondet aesculus and so Aen. VII. 83) ‘a kind of local genitive,’ and comparing Aesch. Ag. 509, ἕπατος χώρας Ζεύς.

509. tot... potens, ‘rich in my many sons-in-law and sons.’ Cf. 22, XIV. 657, Virg. Aen. VII. 55, Turnus avis atavisque potens. The collocation generis natisque sounds strange in English, but cf. VI. 38, audiat istas si qua tibi nurus est, si qua est tibi filia, voces, Cat. LXXII. 3, dilexi tum te non tantum ut vulgus amicum, sed pater ut gnatos diliget et generos. (So matresque nurusque occurs III. 529, IV. 9, and nurus is very frequently used by Ovid in the sense of ‘bride,’ as in Her. VIII. 12). The relation between the gener and his wife’s parents, especially her father, was at Rome peculiarly intimate, and even sacred, to a degree which was not true of the marriage tie itself. Indeed sentiment was largely transferred from the one relationship to the other. This comes out in many ways, as in the horror with which strife between those thus allied was regarded (cf. XIV. 801, Fast. III. 202, tum primum generis attulit arma socer), and in the praise bestowed on fidelity to this relationship. Thus in the description of the iron age, I. 144: vicitur ex rapto; non hospes ab hospite tutus, non socer a genero; fratrum quoque gratia rara est. So Tacitus (Hist. I. iii. 1) recites among the redeeming features of the age: comitatae profugos liberos matres, secula maritos in exsilii coniuges; propinquui audentes, constantes generi.

510. trahor, ‘am haled away,’ ‘am borne to distant exile.’ The word is associated not necessarily with violence, but rather with distance and difficulty (whence it passes naturally to the
sense of 'draw out,' 'prolong,' as in IX. 767, nune facto language moram trahit). Cf. VII. 66, nempe tenens quod amo, gremiique in Jasonis haerens, per freta longa trahar, VIII. 141, insequar invitum, puppimque amplexus recurvam per freta longa trahar. So Hor. Od. I. xv. 1, pastor cum traharet per freta navibus Idacis Helenen.

511. data ... trahentem, 'plying wearily the task assigned,' or literally 'spinning the given weight of wool,' for such was the usual task of female slaves. Cf. Her. III. 75 (Briseis Achilli) nos humiles famulaque tuae data pensa trahemus, et minuent plenas stamina nostra colos. Trahentem is in point both physically in the sense of drawing a continuous thread from the glomus or clew of wool, and metaphorically in its association just noticed with prolonged labour. A like double use is noticed by Dr. Ellis on Cat. LXIV. 310 (of the Fates spinning) aeternumque manum carpebant rite laborem ("carpebant, 'were busy with,' a word chosen here from its double use of pulling the fluff off wool, carpentes pensa, G. I. 1. 390, and pursuing a way or assigned course.")

512. illa, 'yon,' known and observed from far and near by the whole world, and so sometimes best rendered by 'famous.' So it is used in retrospect of the past (I. 79, of the Demiurge, ille opifex rerum, mundi melioris origo), in prospect of the future (Cic. ad Att. X. viii. 8, tempus est nos de illa perpetua iam, non de hac exigua vita cogitare), of that which is matter of common knowledge and experience (Lucr. I. 82, saepius illa religio peperit scelerosa atque impia facta, id. IV. 181, ut est cynici melior canor ille gruum quam clamor, and so often in similes, Virg. Aen. XII. 5), and especially of the gods, as we speak of 'heaven above' (Aen. VII. 110, sic Iuppiter ille monebat, where see Henry and Conington).

513. Priameia. For the use of adjectives in the sense of possessive genitives cf. 45, 579, XIV. 85 and 441, and see Roby, § 1277, Madv. § 300 obs. 3.

514. post tot amissos, 'after so many lost,' 'after all our partings.' Cf. 64, n. The use is imitated by Milton, P.L. X. 637, 'at that tasted fruit'; so with an adjective, ib. II. 234, 'the former vain to hope argues as vain the latter.'

515. busta need not be explained, as by Lewis and Short, as equivalent to Manes, piare and expiare being used not merely of 'appeasing,' a deity angered, of 'expiating,' a crime committed, and of 'purifying,' a thing polluted (as in Livy V. 1. 2),
but also, in a sense for which we have, as might be expected, no convenient English equivalent, of neutralising and rendering harmless any object or occurrence from which supernatural dangers are apprehended. Cf. Virg. Aen. VI. 379, prodigiis anti caelestibus ossa piabunt, Fast. III. 311, quoque modo possit fulmen monstrare piari, Liv. V. i. 5, expiandae etiam vocis nocturnae mentio inlata.

516. quo ... resto, 'to what end am I stubborn to abide.' Ferrea is used of the hardihood which resists the assaults of grief, as in XIV. 721, of the hard-heartedness which shuts out the access of pity.

517. servas. Cf. Milt. P.L. II. 158, 'whom his anger saves to punish endless.'

519. vivacem, proleptic, 'so as to make me live long.' Cf. XIV. 104.

differtis, 'do you respite.' For the use of a person cf. XII. 76, decimum dilatus in annum Hector erat, and for a similar expression in Greek, Soph. Aj. 476, προσθείσα κανάθείσα τού γε καθανείν.

posse, 'could ever' at any subsequent time. The same idiom which allows the use of the indicative mood of possum where the act (as distinguished from the possibility of the act) would need hypothetical expression (Roby, § 1535, R. § 643), also enables the present (imperfect) infinitive posse to be used where the act itself would be expressed by a future infinitive. Cf. Caes. B.G. I. 3, totius Galliae sc potiri posse sprant, Liv. I. xxii. 4, satis seiebat necatum Albanum; ita 1ic bellum indici posse. For the expression cf. XII. 607, quod Priamus gaudere senex post Hectora posset, hoc fuit.

521. felix ... est. Cf. XIV. 480-2, Hom. Od. V. 306, Virg. Aen. XI. 159, felix morte tua neque in hunc servata dolorem. Priam himself, however, serves Juvenal as an example of the ills of long life; he should have died diverso tempore, quo non coeperat audaces Paris aedificare carinas (X. 264).

522. vitam ... reliquit, 'left throne and life at once,' i.e. died a king.

523. at ... virgo, 'but, perhaps, a princess, thou wilt be dowered with funeral pomps.' Puto is, of course, ironical.
525. 

526. **haustus.** Cf. 425, n.

527. **cur.** Cf. 114, n.


533. **anili,** either 'feeble,' or, as Gierig thinks, merely ornamental, describing the step as that of an old woman. Cf. X. 406 (of the nurse) *gremio lacrimantem tollit anili,* Virg. *Aen.* IV. 641, *gradum studio celerabat anilem* (where see Henry). The same use is found in 785, XIV. 117, 184, and 341, IV. 175. In Euripides it is a servant sent to fetch water, who finds the body and conveys it to Hecuba (*Hec.* 663-83).

534. **lacerata comas.** For this middle or reflexive use see Roby, § 1126-7, R. § 471, and cf. 53, n.

535. **hauriret,** 'dip.' Cf. 425, n.

536-7. Polymestor's crime was twofold. Cf. Eur. *Hec.* 706:

538. **Haupt** quotes Sen. *Hipp.* 607, *curas leves loquentur, ingentes stupent.* Cf. Shakespeare, *Macbeth,* IV. iii. 209, 'Give sorrow words: the grief that does not speak, whispers the o'erfraught heart and bids it break.'

539. **lacrinas . . . devorat.** Cf. *Fast.* IV. 845:


541. **adversa terra,** 'fast upon the ground,' with the ground directly opposite. Cf. 442, n., and for the expression, *Hor.* VI. 26, *in opposita lumina fixus humo,* Liv. XXI. vii. 10, *adversum femur tragula graviler ictus cecidit.*
BOOK XIII.

543. positi, 'prostrate,' and so 'fallen.' Cf. 495, n.

544. armat . . . ira. For a similar expression cf. 91, n. VI. 687 (of Boreas). *quid enim mea tela reliqui, saevitiam et vires iramque animosque minaces?*

545. simul. The process by which the strictly coordinate structure of the two clauses with simul or simul ac is replaced by the subordination of one of them may be illustrated by the use of similis et in Virg. G. II. 266-7.

tanquam . . . maneret, 'even as she were still a queen.' See Roby, § 1580, R. § 660, Kennedy, P. S. L. G. § 227, where it is perhaps incorrect to suppose that si is omitted or understood, and that the clause is conceived as protasis to a suppressed apodosis. The forms of comparison without si are distinct, differing from those with the indicative in Roby, § 1581, R. § 661, only in the use of the subjunctive, which by itself gives a hypothetical character to what is stated (cf. the use of it in Roby, § 1552, R. § 650). So Dr. Abbott explains the corresponding use of 'as' and 'an' with the English subjunctive, Shakespearian Grammar, §§ 102, 107.

546. poenae . . . est, 'is rapt in the thought of vengeance.' Cf. Fast. VI. 251, in prece totus cram, Hor. Epp. I. i. 11, omnis in hoc sum, and for similar uses of adjectives, Sall. Jug. 96, in operibus, in agmine, atque ad vigilia multus adesse, Ter. Eun. II. i. 10, memini, tametsi nullus moneas, Cic. ad Att. XI. xxiv. 4, Philotimus...nullus venit.

547. The simile is from Homer, I. XVIII. 318:

ωστε ως ἡγυένειος
δ' ὅ τ' ὑπὸ σκύμνους ἐλαφηβόλος ἀρτάσην ἄνηρ
ὅλης ἐκ πυκνῆς· ὁ δ' τ' ἄχυνται υπερος ἔλθων,
πολλά δὲ τ' ἄγκε' ἐπήλθε μετ' ἄνέρος ἱχνι' ἐρευνῶν,
εἰ ποθεν ἐξεύροι· μάλα γὰρ δριμύς χόλος αἴρει.


550. animorum . . . annorum, 'forgetting her age but not her rage.' For the play of sound, here perhaps not very effective (Merkel rejects the line, which is a leonine hexameter), cf. V. 581, quamvis fortis cram, formosae nomen habeam, Milton, P.L. V. 868, 'and to begirt th' Almighty throne beseeching or besieging,' ib. VI. 656, 'their armour helped their harm.'

552. nam se . . . velle, in oratio obliqua, loosely depending
on colloquium petit. Cf. Liv. I. ix. 2, legatos circa vicinas gentes misit, qui societatem conubiumque novo populo peterent: urbes quoque ut oetera ex infimo nasci. In Euripides (Hec. 889) a Trojan girl is sent by permission of Agamemnon to fetch Polymestor on business which concerns himself as much as Hecuba. His children are to come too (δς δει καλ τεκνειδέναι λόγους τοὺς εξ ἐκείνης, in order that, in case of his death, the secret may survive with them), and are killed before Polymestor himself is blinded.

relictum, 'abandoned,' left behind in the Troad, χρυσοῦ παλαιοῦ Πραμίδων κατῶρχες, so that monstrare is 'to reveal.' 'tell of.' The treasure is described as buried by the temple of Athena Ilia, the spot being indicated by μέλαινα πέτρα γίς ὑπερτέλλουσο' ἀνω.

553. redderet. For the force of purpose cf. 440, n., and observe that the transition to oratio obliqua only affects the tense (R. § 768).

554. The Odrysae were a people occupying the central and north-western parts of Thrace.

adsuetus amore. For the ablative see Roby, §§ 1215-6, and cf. Liv. XXXI. xxxv. 3, credidere regii genus pugnae quo adsuerant fore, Caes. B. G. I. 44, genere eodem pugnae assuefacti.

555. in secreta, 'aside.' Two other uses of the same neuter plural may be cited, H. 748, oculis isdem quibus abdita nuper vidcrat Aglaurus flavae secretae Minervae, IX. 559, est mihi libertas tecum secreta loguendi. See Roby, § 1061, R. § 443, but this use, especially of the plural, is much more fully treated by Kennedy, P. S. Lat. Gr. § 63, B. In Euripides the necessary withdrawal for the catastrophe is managed by the device of another treasure hidden within the tents of Hecuba. Polymestor has some misgivings, which are overcome by his greed when Hecuba reminds him that the Greeks are eager to set sail, and she leads him in with the ominous words (Hec. 1021):

δς πάντα πράξας δν σε δει στείχης πάλιν
ζυν παιινιν υπερ τον έμνον δικαια γόνον.

This is preceded by a scene in which Hecuba questions him as to the welfare of Polydorus, and his treachery, timidity and avarice are finely exhibited.
BOOK XIII.

558. **truculenta**... Notice the different construction of falsa.

560. **ita**, 'then,' 'straightway,' while the circumstances remained the same. For this sense, which is not noticed by Lewis and Short, cf. I. 228, III. 22, and 118, X. 407, Liv. I. v. 7, **ita regem obturucat**, Cic. *pro Clu.* § 168 (the passage quoted by Tursellinus for this sense), *aliquot dies aegrotasse, et ita esse mortuum*. See also Virg. *Georg.* I. 320, where Wagner removes the difficulty of construction by giving *ita* this sense of transition. For the similar use of *ovtω* cf. Thuc. II. xix. 1, *επειδή μέντοι προσβαλόντες τῇ Οἰνόη...οὐκ ἐδόνατο ἐλεῖν, οὔτω δὲ ὄρμησαντες ἀπ' αὐτὸς ἐσέβαλον ἔσ τὴν 'Αττικήν, and see Abbott, *Shakespearean Grammar*, § 66.

correpto, dat. with *invocat*, R. § 474 (b). Euripides has first to inflict the horror of seeing his children killed while powerless to help them. Some of the Trojan women examine the texture of his royal robe by holding it against the light, others take his spear to look at, others fondle his children and hand them from one to another, so as to remove them to a convenient distance from him (*Hec.* 1150-67).


562. **expellit**. In Euripides it is done by stabbing them with brooch-pins (*Hec.* 1169-71, ἐμῶν γὰρ ὄμματων πόρπας λαβοῦσα τὰς ταλαπώρους κόρας κεντοὺσιν, αἰμάσσουσιν). **Expellit** is supported by Seneca’s imitation, *Oed.* 954, *hactenus fiment levem oculi liquorem. sedibus pulsi suis lacrimas sequantur*.

563. **foedata**. Cf. XIV. 60, n.

564. **lumen**, 'the sight.' This sense, which is not noticed by Lewis and Short, but is, I think, established by Dr. Henry, *Aeneidea*, vol. ii. pp. 507-12 (on *Aen.* III. 658), is appropriate here not only because the singular is used, but because it suits better 562, in which the eyeballs are already destroyed. Hecuba’s fury is not assuaged by success, and she attacks the sightless eye-sockets. The word is found of the eye and eye-sight in I. 720 (of Argus), *quaodque in tot lumina lumen habebas, exstinctum est*. In Euripides the women immediately flee to escape the frenzied rush which brings Polymestor on the stage again.

567. **missum... insequitur**, ‘with hoarse growls runs snapping after the stones they throw.’
Saxum is perhaps collective, like arbor, 690, where see note. Hecuba’s metamorphosis was foretold by Polymestor (Eur. Hec. 1265): κών γενήσει πύρος ἐχονά δέργαμα. Previously in his agony he called the Trojan women τὰς μιαφόνοις κόνας. Hecuba’s fate was explained as an appropriate punishment, propter animi aerbitutem quandam et rabiem (Cic. Tusc. Disp. III. 26, § 63.) Cf. Plaut. Men.

omnia mala ingerebat quemquam aspexerat:
itaque adeo iure coepit appellarist canis.

But this explanation properly belongs to another version of the story given by Dictys Cretensis (V. 16): Hecuba, quo servitium morte solverelets, multa ingerere maledicta, imprecarique infausta omnia in exercitum: quare motus miles lapidibus obrutam necat. According to a third version she leaped into the sea from the ship of Ulysses, and this forms part of the prophecy of Polymestor (Eur. Hec. 1261-3).

569. conata. Cf. 412, n. Such frustration of effort, and especially of the effort to speak, is a frequent incident in the process of metamorphosis. Cf. XIV. 280 and 497, I. 233 (Lycaon to a wolf), exululat, frustraque loqui conatur, ib. 637 (Io to a cow), conataque queri mugitum editit ore, II. 363 (the sisters of Phaethon to trees), cortex in verba novissima venit, III. 201 (Actaeon to a stag), me miserum dicturus erat; vox nulla secta est. ingemuit; vox illa fuit, IV. 412 (the Minyeades to bats), conataque loqui minimam et pro corpore vocem emittunt, peraguntque levi stridere queras, ib. 586:

ille quidem vult plura loqui; sed lingua repente
in partes est fissa duas, nec verba volent
sufficiunt; quotiesque aliquos parat edere questus
sibilat: hanc illi vocem natura relinquit.

The last instance is imitated by Milton, P.L. X. 504-47. Conversely when Io is restored to human shape, I. 745, metuit loqui, ne more invencae mugiat, et timide verba internissa relinquit.

locus, Κυντς Σῆμα (Eur. Hec. 1273, ναυτίλοις τέκμαρ), a headland in the Thracian Chersonese, mentioned as the burial-place of Hecuba by Strabo (XIII. p. 595).

exstat. Cf. XIV. 73.

571. Sithonios. Sithonia was the central peninsula of Chalcidice, but the name is loosely used here for Thracian.

572. illius. For the quantity see Roby, § 372.

575. eventus, the doom of living in her new shape, for Ovid does not relate her death. So the word is used, and again in the plural, in VII. 97 of the 'future' of Jason, by which and his present perils he swears to be true to Medea.

576. Aurorae. Memnon, prince of the Ethiopians, son of Aurora and of Tithonus, half-brother of Priam, fought at Troy in arms procured from Vulcan by his mother (Virg. Aen. VIII. 384), and was slain by Achilles, an incident not recorded in Homer. Ovid has several allusions to his colour. as Ex Font. III. iii. 96, Memnonio cyenos esse colore putem. His story was the subject of the Aidioiris ascribed to Arctinus, and also of a play of Sophocles.

579. lutea, κροκόκτεπλος, 'saffron-kirtled,' II. VIII. 1. The same colour is given to her chariot in III. 150, croceis inrecta rotis Aurora. Her horses are rose-red, and the two colours are combined in Virg. Aen. VII. 26, Aurora in roscis fulgebant lutea vigis.

582. palluerat, 'grew instant pale,' the instantaneousness of the act being expressed by describing the succeeding state as already existing. Cf. III. 330, Liv. I. xii. 10, Prop. IV. xviii. 15 (where see Postgate), and the following passages in Virgil, Aen. VIII. 219, IX. 799, X. 546, XII. 430, and especially II. 257, where Conington refers to an exactly parallel use of the perfect in X. 262. A similar parallel to the present passage is XI. 110 (in the story of Midas), tollit humo saxum : saxum quoque palluit auro. Roby notices the use of the perfect only, § 1477.

aether, 'the sky.' Cf. 110, n. I. 26, ignea convexi vis et sine ponderc caeli...proximus est aer illi levitate locoque, XIV. 846. For parallels to the darkening of the sky cf. II. 329, XI. 570.

583. supremis ignibus, 'funeral fires,' as in II. 620, an expression somewhat like fata novissima 478, III. 137, suprema funera. A more remarkable use is in V. 246, suprema iacentes lumina versarunt.

584. parens, 'the mother,' with an emphasis due to the position of the word at the end of the clause. For the expression
585. *sic ut erat*, 'just as she was.' So of Diana and her nymphs surprised by Actaeon (III. 178), Arethusa by Alpheus (V. 601). Pausanias (V. 22, § 2) describes a sculptured group at Olympia representing Achilles and Memnon about to engage, with Thetis and Aurora supplicating Jupiter for their respective sons.

587. So Thetis says in her supplication, *II. 1. 516*, ὑφὲ eἰδῶ ἄνθρωπε ἡ πάσην ἀτιμώτητι θέου eἰμι.

588. The goddess of dawn worshipped at Rome was Mater Matuta (cf. Lucr. V. 656, *tempore item certo roseam Matuta per orbem auroram differt*), identified in later times with the Greek Ino or Leucothea. Cf. 919, *n.*, Milton, *P.L. XI.* 134, 'to resalute the world with sacred light Leucothea waked, and with fresh dews imbalmed the earth.' Her festival was the Matralia, June 11th (*Fast. VI.* 473-562). Livy mentions a temple dedicated to her at Rome, built by Servius Tullius, and restored by Camillus (V. xix. 6, ib. xxiii. 7), afterwards burned down and again rebuilt, and also one at Satricum (VI. xxxiii. 4). Cf. Mommsen, vol. i. p. 181.


592. *noctis ... servo*, 'I guard the marches of the night,' preventing encroachment from either side, just as twilight is called 'short arbiter 'twixt day and night,' Milt. *P.L. IX.* 50. Cf. VII. 706, *teneat lucis, teneat confinia noctis.* So of the feast of Flora, which lasted from April 28th to May 1st (*Fast. V.* 187), *cum tua sint cedantique tibi confinia mensum.* For a similar expression cf. Lucr. I. 23, *in luminis oras excoritur* (where see Munro), Milton, *P.L. II.* 958 'which way the nearest coast of darkness lies bordering on light.'


*vos,* explained by the other reading *di.* By this reminder Aurora at once vindicates Mennon's prowess, and claims a favourable answer.

600. *adnuerat... corruit,* Roby, § 1733, R. § 735. The tense of *adnuerat* has reference to *corruit.*

602. *infecere diem,* 'darkened the light of day.' So of reddening clouds, III. 183, *qui color infectis adversi solis ab ictu nubibus esse solet.*


603. *sol... infra.* See a similar description in I. 602, where Juno sees the mists from above, *sub nitido die.* The same image of rising mists is used by Lucretius to illustrate the ascent of the element of fire (V. 460).

604. *glomerata,* 'gathering.' Cf. Virg. Aen. III. 576 (of Aetna in eruption) *liquefactaque saxa sub auras cum gemitu glomerat,* where Dr. Henry explains 'throws up rapidly one after the other, so rapidly that the objects thrown up seem to be added to each other so as to form one body, the essential notion of *glomerare* being to form into one by successive addition,' as in *glomerant gressus,* Sil. XII. 518, 'to take a great number of steps in succession,' and in XIV. 212. So it is used of the heavy particles sinking to the centre in the resolution of Chaos, Manil. Astr. I. 159, *ultima subsedit glomerato pondere tellus.*

606. *levitas... alas,* not like our metaphorical expression 'to lend wings' (Milt. P. L. I. 674, 'winged with speed'), as the *alas* are the actual wings in which the lightness of the ashes takes form.

608. *insonuit pennis,* 'flapped noisy wings.' Cf. XI. 161, *calamis agrestibus insonat ille.*

611. *clangor.* 'Clang' is used by Milton in the same sense, P. L. VII. 422, 'with clang despised the ground,' XI. 835, 'the haunt of seals and orcs and seamews' clang.'

*seducunt castra,* 'form opposing bands,' *castra* appropriately introducing their warfare.

615. *cadunt,* 'die.' Cf. 495, *n.*

616. *viro fortì,* and therefore fight to the death.

617. *praepetibus subitis,* 'birds of miracle.' Cf. XIV. 508. Ovid uses the word very frequently thus of the sudden creation or metamorphosis of living beings; thus it is used of Lampetia turned to a tree, II. 349, *conata venire candida Lampetica subita radice retenta est,* of the 'dragon warriors from Cadmean teeth,' III. 123, *subiti fratres* (so *Her.* XII. 98), of drowning sailors transformed to dolphins, ib. 723, *subitos pisces Tyrrhenique monstra,* of Cyenus transformed in mid-air to a swan, VII. 372, *subitus olor,* of the fall of Daedalion stayed *subitis alis* (XI. 341, and with Alcyone, *Ibis,* 276, *cui sunt subitae frater et uxor axes*), and of Tereus and Philomela, Trist. II. 389, *fecit amor subitas volucres cum pellice regem.* So it is used of 'hasty' work sent as an instalment, *Ibis,* 639, *haec tibi tantisper subito sint missa libello.* Cf. Milton, *P. L.* VIII. 354, 'with such knowledge God indue my sudden apprehension,' and the use of *novus,* 406, *n.* XIV. 499.

618. *Memnonides.* An account of these birds is given by *Aelian* (*de Nat. Anim.*, V. 1), who calls them *Mémuoves.* He says that the Troad is visited every autumn from Parium and Cyzicus by a flock of black birds resembling hawks, but not flesh-eaters. These divide into two bodies at the cenotaph of Memnon (his body was carried by his mother to Susa, the city built by his father Tithonus), and there fight until the half of them are killed, when the rest depart as they came. Pliny (*H. N.* X. xxvi. 74) gives a similar account, except that the birds are said to come from Ethiopia, where every fifth year they behave in the same way at the palace of Memnon. According to another version of the story, it was Memnon's companions, who, in their grief for his loss, were turned to birds. See Sir G. W. Cox, *Introduction to Mythology and Folklore,* for an explanation of the story, in connection with which it is to be remembered that the Ethiopians are often mentioned as an Asiatic people. Memnon in some accounts brings an army from India.

619. *parentali . . . more,* 'to die in honour of the dead,' after the fashion of the Roman Parentalia or festival of the dead, Feb. 18th—21st, the last day of which was called Feralia.
Cf. Amor. I. xiii. 3, sic Memnonis umbris annua sollemni caede parentet aris. It was an ancient belief that the spirits of the dead were appeased or gratified by bloodshed (cf. 457, n., Virg. Aen. III. 66), and to this belief is traced the origin of gladiatorial shows. Cf. Servius on Virg. Aen. X. 519, moris erat in sepulcris virorum fortium captivos necari: quod postquam crudele visum est, placuit gladiatores ante sepulcra dimicare, qui a busti cineribus bustuarii dieti. So Tertull. de Spectac. xii., captivos vel malo ingenio servos in exsequiis immolabant. Postea placuit impictatem voluptate adumbrare...Ita mortem homicidii consoabantur. From the reading of M uoce Merkel conjectures lucc, which is in point as defining the day as well as the month of the commemoration.

620. ergo. The whole story has been introduced to explain why Aurora could not join in the general grief for Hecuba. The narrative of the downfall of Troy being thus resumed, tamen of 623 introduces the new fortunes of its survivors. Cf. the way in which the story of Scylla is begun and ended, 728, XIV. 72.

alitis, emphatic. This clause is co-ordinated with the next, though the latter only depends in sense upon ergo. English idiom would subordinate it (‘while &c.’). Cf. 10, n.

latrasse, i.e. to have become a dog, as in VIII. 412, latrans is poetically used for canis. Cf. VIII. 715, frondere Philemoni Baucis conspexit, Her. XIV. 87 (of Io), satis est poenae teneram mugisse puellam.

Dymantida. Hecuba was daughter of Dymas, II. XVI. 718, or as in Euripides of Cisseus (Hee. 3, cf. Virg. Aen. X. 705).

624. fata, ‘prophecy,’ the record of destiny. Thus Carmentis in Latium foretells the rise of Rome, Fast. I. 523, victa tamen vinces everasque Troia resurges. So when the fugitives contravene destiny by making a settlement in Crete, they are warned by a pestilence to desist (706), and Aeneas learns in a dream that their destination is Italy (Virg. Aen. III. 147-71).

sacra (cf. 454, n.) are the effigies sacrae divom Phrygiique Penates, who make the above-mentioned revelation to Aeneas.

ab Antandro, on the coast below Mt. Ida (Virg. Aen. III. 6), where the fugitives built their ships.

sceletata . . . Thracum. Ovid passes thus briefly over the incidents related by Virgil of the settlement in Thrace, having already introduced the story of Polydorus, which in the Aeneid is told in connection with their departure.

630. utilibus, 'prospering.' Tennyson has given somewhat of the same force to our corresponding word in 'the useful trouble of the rain.' So Milton, P. L. II. 259, 'great things of small, useful of hurtful, prosperous of adverse, we can create.'

aestu secundo, 'a following tide.' Cf. 418, n., 728. Gierig takes this of the wind, comparing Virg. Aen. X. 687, labitur alta se<\textcircled{c}c<\textcircled{c}ans fluctuque aestuque secundo, where Heyne suggests the same meaning, but adds 'usu tamen grammatico <\textcircled{c}>fluctus est ex vento; aestus motus maris ex natura sua.' Cf. Her. XXI. 42, propellit Boreas, aestus et unda refert.

631. Apollineam urbem. When Latona was about to give birth to Apollo and Diana, and the whole world was closed against her by the jealousy of Juno, she found refuge outside the world in the floating island of Delos. Cf. VI. 188-91. nec caelo nec humo nec aquis dea vestra recepta est: exsul erat mundi, donec miserata vagantem 'hospita tu terris eras, ego' dixit 'in undis' instabilenque locum Delos dedit.

The island was made secure either to two neighbouring islands (Virg. Aen. III. 76), or to the bottom of the sea (whence it gained a supposed immunity from earthquakes, of which only two were recorded as felt in it), and became a chief seat of the worship of Apollo. Ruins of the great temple still exist, as well as fragments of the colossal statue dedicated by the Naxians. The town was at the foot of Mt. Cynthus, which probably served as acropolis. There is a similar account of a visit to Delos in Her. XXI. 91-102.

632. Anius, son of Apollo, to whose service he was consecrated by his mother Rhoeo. Cf. Virg. Aen. III. 80. quo . . . colebatur, 'by whose sovereignty men were swayed, and Phoebus by his ministry duly served.' Colebatur, though it completes the grammatical structure of both clauses, belongs in sense only to Phoebus, an instance of the brachylogy called zeugma, for which see Kennedy, P.S.L.G. § 61, n., and cf. Juv. XV. 81, ardenti decexit acno aut verubus, where Mayor
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cites Val. Fl. VIII. 254, pars verubus, pars undanti despumat aeno. So is probably to be taken Virg. Aen. III. 260, nec iam amplius armis, sed votis precibusque iubent exposcere pacem, where see Henry. Sometimes the verb suits both clauses, but in different senses, especially in the literal and metaphorical, as in Virg. Aen. I. 264, moresque viris et moenia ponet, a figure called syllepsis. The harshness of zeugma is of necessity much more noticeable in a modern language, in which the written form so largely predominates: in Latin and Greek the transition from letter to spirit was continuous and gradual, and the structure of the sentence as a whole (though not the inflection of an individual word) asserted itself less than with us. This accounts for the prevalence in both languages of constructions κατὰ συνεσίαν, which in English are carefully avoided, such as that of plural verb where grammatically there is only one subject in the singular (no reference is made to the use of collectives), as in IV. 735, litora cum plausu clamor superasque deorum implevere domos. (See Roby, §§ 1437-8, and Drakenburch on Liv. XXI. ix. 7). For the expression of agency by an ablative of attendant circumstance (see 442, n.), of. 635, I. 747, nunc dea linigera colitur celeberrima turba, and see Munro in Mayor’s Juvenal on I. 13. Merkel, while printing homines, suggests fides, from which hnes might easily arise, comparing for the union of abstract and concrete XIV. 109.

634. duas stirpes, an olive and a palm (VI. 335, incumbens cum Palladis arbore palmae), of which the latter was still one of the sights of Delos in the time of Cicero (de Legg. I. i. 2).


638. positis altis, ‘piled high,’ the adj. being proleptic.

639. munera Cereal, ‘the gift of Ceres,’ bread. So the singular is used X. 74, Ceres sine munere.

Baccho, ‘wine,’ as in VI. 488, Bacchus in auro ponitur. So Ceres is used for the standing corn, Amor. I. xv. 12, cadet incurva resecta Ceres, for the grain, Fast. II. 539, inque mero mollita Ceres, for bread, Virg. Aen. I. 701, Cerereamque canistris expedivit, Vulcanus for fire, VII. 104, adannanteis Vulcanum narius effiant aeripedes tauri, and so Mulciber, IX. 263, Vesta, Fast. VI. 291, nec tu aliud Vestam quam vivam intellege flammam. Sometimes an epithet is transferred to the god from that which is under his protection; thus in VIII.

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664, *sincerae baca Minervae*, and in Virg. *Aen.* VIII. 409, *tenui Minerva*, the epithets properly belong to the fruit (as contrasted with the pickled cornels of the next line) and to the thread, and in IV. 33, *intempestiva Minerva* is the ill-timed spinning which detains the Minyeides from the festival of Bacchus. Cf. Liv. III. lxii. 8 (of cavalry serving as infantry), *suo alienoque Marte puigare*, and 653, 707, n., 875, n. Ovid plays upon this use in a curious way in XI. 125, *miscuerat puris auctorem muneris* (sc. *Bacchum*) undis, XII. 614 (of Achilles armed by Vulcan and burned on the funeral pyre), *arantar deus idem, idemque cremarat*. Lucretius, who himself adopts the usage, remarks upon it in II. 652-4, where see Munro.

641. *cum... vidi*. In Virg. *Aen.* III. 82, *Anius veterem Anchisen aignoscit amicum*, and Servius has a note: *ad Anium Anchises ante Troicum bellum consultum venerat, an Salamina peteret Priamo*.

643. *niveis... vittis*. Cf. Virg, l.c., *vittis et sacra redimitus tempora lauro*.

645. *natorum*, 'children,' the masc. including the fem., as in 717, n., III. 132, *soci tibi Marsque Venustque*. The received narrative makes Anius the father by Dorippe (not Dryope, as in Smith's *Dict. Biog. and Myth.*) of three daughters only, called Oeno, Spermo, and Elais, from their respective powers. But there was a legend of a son of Anius named Thasus or Trasus, referred to in *Ibis*, 478, as having been killed by the dogs of the temple of Latona, whence it was subsequently forbidden to keep dogs in Delos (see Ellis *ad loc.*).


649. *Andros*, the most northerly of the Cyclades, south-east of Euboea.

650. *Delius*, Apollo.

*augurium*, 'prophecy,' the power of divination, as in Virg. *Aen.* XII. 394, *augurium citharamque dabat*.


*voto... fideque*, 'great beyond wish or thought'.

653. *laticem... Minervae*, 'juice of the hoary olive,' the allusion being to the grey colour of the back of the leaf, which is very noticeable when seen from below or on windy days. Cf. *Her.* XI. 67, *ramis albentis olivae*. 
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654. usus, ‘profit.’ Cf. XIV. 268.

656. ne... putes. This is his purpose in telling the tale, R. § 690, Roby, § 1660. Cf. XIV. 16, n.

658. alant, Roby, § 1606, R. § 672.

660. duabus natis, dat. R. § 476. Observe natis as feminine: the form natabus was little used, Roby, § 368.

662. miles, soldiers of the Greek army. Cf. 253, n.

663. pietas, ‘affection,’ the love of Andros for his sisters.

 consortia pectora, i.e. his sisters. Corpora should have been printed, the reading of M followed by Haupt, Korn, and Zingerle. Both expressions are found, as in 616, VI. 498, cognata pectora.

664. timido... fratri, ‘one can forgive the brother’s fears.’ The subjunctive may be referred, as in 685, to Roby, § 1544, R. § 646, Madv. § 370. Here, however, it might also be referred to Roby, § 1536, R. § 644, as side by side with the use of the indicative in possum and in expressions generally of capacity and quality (Roby, §§ 1529, 1535, 1566, cf. 17, 72) is found the use of the subjunctive. Sometimes this use may indicate, as Roby says, that ‘this very lawfulness or power, &c., is itself only conditional,’ as in Liv. XXII. lx. 7, quid enim aliud quam admonendi essetis, where it depends on the previous condition, si tantum modo postulassent legati, or may follow some general principle, as in Cic. Cat. m. III. § 7, qui mihi non id videbantur accusare quod esset accusandum (Roby, § 1680, R. § 704), but often it seems to be due only to the general tendency to speak vaguely and hypothetically. A remarkable instance of this is in Liv. XLIV. xxvii. 4-6, quae manus...Perrhaebiae saltum in Thessaliam traducta, non agros tantum nudare populando potuit, sed ipsas excindere urbcs. Ipsis quoque Romanis de se cogitandum fuisset: quando neque manere amissa Thessalia...potuissent, neque progredi. In each case the power depends on the hypothetical condition (si traducta esset) expressed in the participle, yet in one the indicative is used, in the other the subjunctive. So there seems to be no difference of meaning between the two expressions in Cic. de Off. III. xxv. § 94, quanto melius fucret in hoc promissum patris non esse servatum, and Cat. m. XXIII. § 82, nonne melius multo fuisset otiosam et quietam aetatem sine ullo labore et contentione traducere?
665. *hic*, 'here,' in this crisis, or 'there,' at Andros. Neither the pronoun nor the adverb is limited to what is near the speaker. So in the oracle given at Delos, Virg. *Aen.* III. 97, *hic* (in Italy) *domus Aeneae cunctis dominabitur oris.* See Wagner, *Quaest.* Virgil. XX. XXIII.

666. *per quos . . . annum.* Cf. Virg. *Aen.* XII. 238-90, and IX. 154, where Turnus makes the same statement of Hector only, and by way of depreciating the prowess of the Greeks.

669. *pater,* a common salutation to gods, as *mater* to goddesses (cf. 588, n.). So Bacchus is called, XI. 132, *Lenaeus pater,* IV. 15, *Eleleus parens,* *Ars Amat.* I. 567, *Nyctelius pater.* In this sense, and not merely in that of *pater patrice,* the term is applied to Augustus, *Ars Amat.* I. 203, *Marsque pater Caesarque pater,* *date numen evinti,* nam deus e voshis alter es, *aller oris* (where the second line explains the application of the same title to Augustus as to Mars), *Ex Pont.* IV. xiii. 25.


675. *convivia implerunt.* Cf. VII. 661, *talibus atque aliis longum sermonibus illi implevere diem.*

676. *mensa remota,* 'dinner done.' The phrase originated in the older practice of setting a table before each guest (*Apud antiquos mensas ipsas apponebant pro discis,* Serv. on *Aen.* p. 220), but *mensa,* like *ράπετς,* came to be used of the food. Cf. Virg. *Aen.* I. 216, where Aeneas and his companions are eating seated on the grass. Henry (*Aeneidea,* vol. i. p. 838) cites the corresponding Italian phrase 'levare le mense,' and the Spanish 'poner la mesa.'

677. *oracula,* in its proper sense of 'place of utterance,' as in *cenaculum, cubiculum, deverticulum, hibernaculum, receptaculum.* Verbals with this suffix are not diminutives, Kennedy, *P.S.L.G.* § 59, I. v. note 1. p. 248.

678. Cf. Virg. *Aen.* III. 96, *antiquam exquirite matrem,* where the prayer of Aeneas, the answer of the god, and its misinterpretation by Anchises as referring to Crete are given at length.
679. **prosequitur**, 'attends,' 'escorts,' προσεπιμετει, often used of complimentary attendance, as of attendance at funerals, Trist. I. viii. 14 (where Ovid speaks of his departure from Rome), nec exequias prosequerere meas. Cf. Virg. Aen. VI. 897, his ubi tum natum Anchises unaque Sibyllam prosequitur dictis. In this metaphorical sense it is used of the favourable wind which helps them on their way from Delos, ib. III. 130, prosequitur surgens a puppi ventus euntis.

**dat munus.** The giving of presents at parting, and especially of presents with a pedigree, is in the heroic style. Cf. Virg. Aen. I. 647-55, III. 464-71, ib. 482-9, VII. 243-8, and see Mayor on Hom. Od. IX. 268.

680. **sceptrum**, the staff or baton which was a general sign of regal authority (as at Rome of consular the scipio eburneus of Liv. V. xli. 9), especially when the king was acting as judge (Verg. Aen. VII. 246, Hom. Il. I. 238), and the lifting up of which was a solemn pledge of truth, Arist. Pol. III. 14, ὁ δὲ ῥῆκος ἣν τὸν σκῆπτρον ἐπανάτασις (cf. Hom. Il. X. 321). It was also borne by chiefs or by princesses, as Aeneas gives to Dido (Aen. I. 653) a sceptrum which had belonged to Ilione, Priam's eldest daughter. Livy records the presentation of such with other gifts to Masinissa and Eumenes (XXX. xv. 11, XLIII. xiv. 10).

**nepoti, Ascanius.**

681. **cratera**, apparently of bronze with a chased rim of gold (700), just as Athenaeus (XI. 76-9) quotes and illustrates the description (Il. XI. 631-6) of the cup of Nestor, itself of silver, ornamented with studs and other ornaments in gold. One variety of bronze, aes Corinthium, said to have been produced by accident in the conflagration which attended the capture of the city, 146 B.C., was a mixture of gold, silver, and copper, and from its rarity, or because it did not readily develop verdigris, was more highly valued than gold itself. For a similar gift see Virg. Aen. V. 535-8, and for the large size of such a bowl, ib. IX. 346, where Rhoetus hides himself behind one.

682. **hospes,** 'friend,' bound by ties of hospitality.

**Aoniis,** Boeotian, the name belonging specially to a district about Thebes, where also was the river Ismenus.

684. **Hyleus,** a native of Hyle or Hylae in Boeotia.
longo argumento, 'with wealth of story,' longo referring to the extent of the representation, as apparently does ingens in Virg. *Aen.* VII. 791. Conington there remarks that argumentum 'seems to have been a technical term for historical and legendary subjects in art,' comparing Prop. IV. ix. 13, argumenta magis sunt Mentoris addita formae, at *Myos exiguum* flecit acanthus iter ('to the mould of Mentor groups are chief assigned, but Mys bids the acanthus wind on a narrow way,' Postgate).

caelaverat, 'had chased,' 'the object being roughly cast and then finished with the cælum or graver' (Postgate on Prop. l.c.). The subject of the bas-reliefs on the cup is a legend of Thebes. Aonia was visited by a pestilence, which could be stayed only by the voluntary death of two maidens, who were found in Menippe and Metioche, daughters of Orion. These stabbed themselves with their shuttles, and from their ashes or from the earth (cf. 698, n.) sprang two youths, the Coronae, who, soaring to heaven, were there called κόμηται. At Orchomenus there was an annual festival of the dead, at which the maidens were invoked as παρθένοι κορωνίδες. The story is related by Antoninus Liberalis (xxv.).

685-99. Such descriptions are common. See a list given by Ellis on Cat. LXIV. 50 (where the reference to Virg. *Aen.* VI. 250, should be V. 250), to which add VI. 70-128, where Minerva and Arachne contend in embroidery.

septem portas, the distinctive glory of the Boeotian Thebes, as its hundred gates of the Egyptian. Both are so characterised in Homer, *II.* IV. 406, Θῆβαις ἔδοξεν ἑλαμέν ἐπταπόλοιο, ib. IX. 383, Θῆβας Αἰγυπτίας...αὐτ' ἐκατόμπυλοι εἶσαι.

687. ignesque rogique, by hendiadys for 'flaming pyres.'

688. For the reflexive use of the participles cf. 534, n.

689. fiere videntur. For this life-like appearance of the Naiads cf. VI. 105-7 (of Europa figured in embroidery):

 ipsa videbatur terras spectare relicatas,
 et comites clamore suas, tactumque vereri
 adsilientis aquae, timidasque reducere plantas.

691. nuda riget, 'stands stiff and bare.' But arbos is probably used collectively, as in Prop. IV. iii. 13, me *Castalia*
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speculans ex arbore, ib. iv. 40, Tisiphone atro si furit angue caput. See Postgate, Select Elegies, p. xcvi., and cf. 716, 891, XIV. 598. Tennyson has similar uses: 'there rolls the deep where grew the tree,' 'and numbs the Fury's ringlet snake.'

692. facit, 'shows,' the infinitives being best represented by participles, dare, 'dealing,' cecidisse, 'fallen.' The subject of facit is either Alcon, or the cup itself, according to a usage common in Propertius, for which see Hertzberg, Quaes. Propert. p. 154. It is not an ordinary use of the historic present, as it does not describe the act as in progress or narrate its performance (as in VI. 75, stare decem pelagi, longoque ferire tridente aspera saxa facit), but describes the details of the finished work. The two uses are distinguished in Propertius by Hertzberg, Quaes. Propert. p. 120, and by Postgate, Select Elegies, p. cx.

693. The passage is difficult and corrupt. With the reading of Haupt and Korn (which the authority of T, one of Hellmuth's MSS., inclines Zingerle to approve) the two lines form one scene, iugulo contrasting with pectora and fortia corresponding to non femineum. Demissa tela of the shuttle (a use apparently not found elsewhere, though Haupt remarks on the wide use of the word) is a conjecture of Bentley for demisso telo. The Marcian codex has agmen femineum iugulo dare vulnus aperto, illos dimisso per inertia vulnera telo, from which Merkel (followed by Siebelis and Zingerle) reads haec, illac, serving to indicate the arrangement on the cup of two separate scenes (694 then belonging to the second scene, that of the funeral), and per inertia vulnera telo. For demisso vulnera he compares Sen. Epist. VII. v. 13, vulnera parum demissa laxantem, and for the structure of the line V. 436, VI. 217. Inertia tela is used of the radii, shuttles, as 'inglorious weapons,' just as in VII. 542, leto moriturus inerti of the war-horse dying by disease in his stall, and as in Virg. Aen. II. 364, inertia corpora are the dead who have died unresisting (see Henry ad loc.). For per tela in the sense of the instrumental ablative, cf. Prop. IV. ix. 26, with Postgate's note. Madvig (Adversaria Critica, vol. ii. p. 92) keeps the reading of M, except in changing inertia to inerti, supporting agmen femineum, used of two persons only, by Virg. Aen. II. 212 (of the two serpents,) agmine certo Laocoonta petunt, where the expression is otherwise understood. There is still a difficulty in the exact distribution of the scenes, Haupt referring the birth of the Coronae to the second scene, while Merkel, with more probability, makes tum
introduce the third scene (just as it does the second in Virg. Aen. VI. 20). In either division incidents are grouped (ferri and exire, or exire and ducere), which are consecutive and not simultaneous, but this is probably a common feature in such descriptions, as in that of the two cities in Hom. II. XVIII. 490-540.

696. celebri in parte, in a spot 'where men most do congregate.' Cf. Fast. VI. 478, celeberrima...area quae posito de bove nomen habet (the Forum Boarium).

697. virginea favilla, the ashes of the maidens. Cf. Stat. Silv. II. 68 (of the bronze referred to in 681, n.), aeraque ab Isthmiacis auro potiora favillis.

698. Coronas. Antoninus Liberalis, after Nicander and Corinna, gives a different account of the miracle: Περσεφόνη δὲ καὶ Αἴδης οἰκτείραντες τὰ μὲν σώματα τῶν παρθένων ἡφάνισαν, ἀντὶ δὲ ἐκείνων ἀστέρας ἀνήνεγκαν ἐκ τῆς γῆς ὧν δὲ φάνεντες ἀνήνεχθησαν εἰς οὐρανὸν καὶ αὐτοὺς ὠνόμασαν ἀνθρώποι κομῆτας.

700. hactenus. Up to this point he has described the bronze work (681, n.). The age of such works of art, attested often by signs of wear or injury, was as important at Rome as with us. See Mayor on Juv. I. 76, especially Mart. VIII. vi. as quoted there: Εὐκτυς has the identical crater thrown by the centaur Rhoecus, in evidence of which it is cracked, pugna debile cernis opus.

701. summus crater, 'the rim of the bowl.'

asper, 'wrought,' of raised work, as opposed to what was levis. Cf. XII. 235, signis extantibus asper antiquus crater.

acantho, 'and on the brim a traile of flowres of bearbrich gilded was,' Golding. The acanthus mollis, as grown in Roman gardens (Plin. Epp. V. vi. 16) and in our own (it is figured by Smee, My Garden, p. 233), is supposed to be a variety derived by cultivation from the original prickly acanthus spinosus. The names brank-ursine, bear's-breech, and bear's foot are translations from the Italian and German, and have reference to a resemblance between the leaf and the outspread foot of a bear. An accidental combination of acanthus leaves is said to have suggested to Callimachus the bell of the Corinthian capital, and they were much used as here and in embroidery (cf. Virg. Ecl. III. 45, Aen. I. 649). The acanthus (fem.) mentioned in Virg. Georg. II. 119 is a tree identified with the acacia.
702. leviora, metaphorically, as we use ‘slighter.’ Cf. XIV. 197.

703. sacerdoti. ‘Because he was Apollo’s priest they gave to him as then a chest to keepe in frankincense,’ Golding. His priestly character suggests the form of the present. For an instance where the same word is similarly in point, see Hor. Od. III. iii. 32, with Wickham’s note.

custodem, with more feeling of the metaphor than in our corresponding use of ‘keeper.’ So with reference to the use of bay-branches at Rome (I. 562, Fast. III. 137-42) Plin. n. XV. xxx. 39 § 127, laurus gratissima domibus ianitrix Caesarum pontificumque sola et domos exornat et ante limina excubat.


705. inde, after leaving this place. Cf. 720, n. 722. So hinc is used, as in Virg. Aen. III. 551, where see Henry.

recordati, Cf. 678, n. Ovid does not specify the connection of Teucer with Crete, which he adopts from Virgil Aen. III. 104-9. The other legend which made Teucer a son of the river god Scamander was reconciled with this by representing Scamander also as an immigrant from Crete.

706. tenuere, ‘gained,’ or as we say, ‘made.’

707. Iovem, the sky and so the climate. Cf. 639, n. Ovid thus briefly passes over the incidents described at length by Virgil (Aen. III. 137-91), the pestilence and drought, and the vision of Aeneas which renders unnecessary a second visit to the oracle. M has luem.

centum urbibus, Crete, called already in Homer (Il. II. 649) έκαρδιμολος. Cf. Hor. Epod. IX. 29, centum nobillem Cretam urbibus. The juxtaposition increases the emphasis which Ausonios gains from its position in advance of portus. The effect is to express the hopeful alacrity with which the fugitives turn their thoughts to Italy. Cf. Virg. Aen. III. 189, cuncti dico paremus ovantes.

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praecipit en natae mater studiosa, quod optet; illa aliud tacite clam sibi mente rogat.

709. hiems, a storm lasting three days, Virg. Aen. III. 192-208. Cf. XIV. 481, and the similar use of χειμών.

Strophadum, two small islands west of Messenia, south of Zacynthus, to which the Harpies were driven from Thrace by Zetes and Calais, who here turned back. The name is otherwise explained to mean the Drifting Islands, in accordance with the earlier name Πλωτή.


711. Samon. Samos, generally called Same, was the chief city of Cephallenia, and the name is sometimes used as here for the whole island.

712. Neritias domos. Ovid, following Virgil Aen. III. 271, makes Neritos a separate island, but in Homer (Od. IX. 21) it is a mountain in Ithaca. Cf. XIV. 563.

713. certatam, 'contested,' 'striven for,' a rare use for which cf. Liv. XXV. iii. 14. So 720 regnata, Amor. I. xv. 26, Roma triumphati dum caput orbis erat. Antoninus Liberalis preserves the story that Apollo, Diana and Hercules disputed the possession of Ambracia in Epirus with its territory, and referred their dispute to Cragaleus, son of Dryops (the country about Ambracia is called Dryopis by Dicaearchus). After hearing their claims Cragaleus decided in favour of Hercules. Apollo in anger changed him to a rock, to which in later times the Ambraciots continued to present offerings.

714. versi... iudicis, 'the rock that wears the semblance of the transformed judge.' The rock is disguised under the human likeness, just as in XIV. 275 one flavour is hidden under another. Cf. 273, n. XIV. 80 and 759.

715. quae, sc. Ambracia, for the clause versique... iudicis does not interrupt the construction, a usage with which we may compare Hor. Sat. II. vi. 65, ipse meique ante Larcm proprium vescor. Cf. 632, n. We have a somewhat similar idiom in Milton P. L. II. 917, 'into this wild abyss the wary Fiend stood on the brink of Hell and look'd awhile,' which Bentley strangely corrects into 'look'd from the brink of Hell and stood awhile.'

Actiaco... nota, 'famed for Actian Apollo,' i.e. for the temple of Apollo at Actium. Cf. Virg. Aen. III. 275, formidatus
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nautis aperitūr Apollo, of the same temple first sighted by the Trojans. In XV. 716 Ovid fancifully develops this usage by substituting for Caieta (cf. 157, n.) in a list of names of places the description quam tumularit alumnus. After the battle of Actium Octavianus enlarged the ancient temple, and reestablished with greater splendour the games attached to it. Virgil makes the Trojans visit the temple, and themselves celebrate games on the shore, Aen. III. 1.c. This temple on the strait could hardly be said to have conferred fame on Ambraecia inside the gulf and on the opposite coast. The remaining inhabitants of the town were also removed by Octavianus to Nicopolis, which he founded in honour of the victory. For ab cf. 105, n.

716. vocalem sua quercu, 'vocal with its native oaks.' For the collective use of quercus cf. 691, n. Oracles were given at Dodona by the whispering leaves of oak-trees, the προςήγοροι δρύες of Aesch. P. V. 832. Another version of the story represented the oracles as delivered from the trees by the cry of two doves, which by a third version are rationalised as two women, Herod. II. 54-7. In Virgil Aeneas does not visit Dodona, but Dionysius (I. 5) makes him leave his ships at Buthrotum and go to Dodona from there.

717. Chaonios sinus, 'Chaon's gulf.' The country was said to have been named after the Trojan Chaon by Helenus, who had caused his death. See Virg. Aen. III. 335.

nati, three sons and a daughter. Cf. 645, n. The name of the king was Munichus. His house was attacked by robbers, who being resisted fired it, and his children, his wife and himself were transformed by Jupiter to birds to save them from the flames (Anton. Liber. xiv.).

718. irrita, 'ineseffectual,' used proleptically of the fire which was cheated of its prey. This is Heinsius' conjecture. M has inita, MSS. generally impia.

subiectis pennis, 'on sudden (new-created) wings,' the participle referring to the action of divine power in supplying the wings, and having much the same force as subitis (cf. 617, n.). Cf. Virg. Aen. II. 235 (of putting the Trojan horse on wheels) pedibusque rotarum subicitur lapsus. [I suspect a corruption: the obvious word is subitis. Perhaps tam fell out after -ta of irrita. R. E.]

719. Phaeacum, the Phaeacians, inhabitants of the Homeric Scheria, which was identified by general tradition with Corcyra (Thuc. I. 25). Ulysses after leaving Calypso's island was hospitably entertained by their king Alcinous, to whom he
related his previous adventures (Hom. Od. IX.—XII.), and by whom he was afterwards conveyed to Ithaca. There is reference here to the famous gardens of Alcinous, described Od. VII. 112-32.

felicibus, ‘goodly.’ The word originally means ‘fruit-bearing,’ but is specially used as an epithet of the nobler trees (as perhaps here) or of their fruit, as in XIV. 627. Cf. Virg. Aen. II. 649 (of Achaemenides, cf. XIV. 216) victum infelicem hacas lupidosaque corna.

720. ab his, ‘next after these,’ a common expression in Ovid. Cf. III. 273, IV. 329 and 612, IX. 764, VI. 65 ab imbre, Liv. XXII. xl. 4, ab hoc sermone fictium Paullum tradunt, id. XLIV. xxxiv. 6, ab his praecipit assumit, id. VII. ii. 8 (where the idea of abandoning is prominent) qui ab satureis ausus est primus argumento fabulam serere. With this temporal sense is easily combined the idea of causation, of which many examples occur in Livy, as I. i. 4 and 5, II. lxv. 7, iam unde ab infelici pugna castrisque amissis ceciderant animi, V. xlv. 6, ab secundis rebus magis etiam solito incauti. For the same use in Propertius see Hertzberg, Quaest. Propert. p. 134. Cf. 105, n.

regnata. Cf. 713, n.

vati Phrygio, Helenus. Cf. 99, n. The visit to Buthrotum is given at great length by Virgil, Aen. III. 294–505.


tenetur. Cf. 706, n.

722. futurorum certi, ‘certiside of things to come’ Golding. For this use (‘informed of what would be,’ not ‘confident of their destiny’) cf. VI. 268, tam subitae matrem certam fecit ruinae, XI. 415, consilii tamen ante suum... certam te facit. So perhaps may be explained the difficult passage Virg. Aen. IV. 110, fatis incerta, ‘uninformed by prophecy,’ the emphasis on fatis being accounted for by the opposition to the other way of ascertaining the will of Jupiter, by inquiry to be made of him by Juno.
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724. Sicaniam. Ovid omits all description of the voyage to Italy, the landing at Castrum Minervae, and the passage along the coast, Virg. Aen. III. 506-53.

pinnis 'spines,' or perhaps 'fins' a sense which is confined to the form piuina. Cf. 963, III. 678.

727. aequoris expertem. Cf. 293, n.

728. hac, near Pelorus, which in V. 350 is called from its nearness to Italy Ausonius, Zancle or Messana being a little below this narrowest part of the strait. In Virgil the fugitives do not so closely approach the strait, and land at nightfall near the foot of Aetna, as Ulysses had done previously. Here on the next morning they meet with Achaemenides, an incident which Ovid introduces subsequently, XIV. 160. Cf. XIV. 75, n.

730. Cf. Virg. Aen. III. 420, dextrum Scylla latus, laevo implacata Charýbdís obsidet, where both are more fully described as is Scylla XIV. 60 sqq.

731. carinas. Cf. XIV. 534, n.

732. succingitur. Cf. Virg. Ecl. VI. 75, candida succingitur, as in XIV. 491, in a usage which approximates to our use of 'do' as an auxiliary verb.

negare, 'refuse,' 'say no.' Cf. Ars Amat. I. 345, quae dant quaeque negant, gaudent tamen esse rogatae.

742. caerula. Cf. 288, n.

Doris, sister and wife of Nereus, daughter of Oceanus and Thetis.

743. turba, merely of their number, without any idea of their assemblage. Cf. VI. 219, where turba rotarum means 'the
passage of many wheels,' or 'the frequent passage of wheels.' The Nereids were fifty in number.

744. per luctus, 'with mourning,' per expressing circumstance or necessary condition.

Cyclopes, 'of a Cyclop,' one of the Cyclopes, described in Hesiod as Titans, three in number, who supplied Jove with his thunderbolts (cf. l. 259, Virg. G. IV. 170-5), in Homer as lawless and impious shepherds (761,857), localised subsequently in Sicily (as here and Virg. Aen. III. 641-6, where they number a hundred or more), and by later tradition described as skilled artificers, assistants of Vulcan. The first and third forms of the legend are combined in Virg. Aen. VIII. 416-53. The Cyclopes of Hesiod are sons of Heaven and Earth, but Polyphemus, who belongs to the pastoral form of the legend, is son of Neptune, and all, like Fame (Virg. Aen. IV. 195), Charon (ib. VI. 304) and the Harpies (ib. III. 252 and 262) rank as divine beings.

746. marmoreo, white as marble, as in III. 481. So eburneus, III. 422, cceorus, Hor. Od. 1. xiii. 2 seem to express colour only, like niveus and lacteus (Virg. Aen. VIII. 660). In II. 536 is the combination niveis argentea pennis ales.

pollice. Cf. IX. 395, lacrimas admoto pollice siccat.

749. Crataeide, sc. Scylla. Her parentage is variously given.

750. Fauno. Faunus was a rustic Italian deity, subsequently identified with the Greek Pan, but also rationalised into an old king of Latium, son of Picus, grandson of Saturnus (XIV. 320 and 449), and father of Latinus, who consults his oracle at Albunea (Virg. Aen. VII. 48 and 82). Although Faunus was conceived as an individual, the name is also applied to a class of divine beings, as is the case with Pan (XIV. 638), Silvanus (I. 193) and Silenus, and in this plural form Virgil Aen. VIII. 314) speaks of the indigenea Fauni as inhabiting before the coming of Saturn the country which was subsequently called Latium, his quoniam latuisset tutus in oris (ib. 323) Cf. XIV. 456, n.

Symaethide, daughter of Symaethus, a river rising in central Sicily and flowing south of Aetna.

752. uni, to the exclusion of all others. We should perhaps express the same thing adverbially by 'wholly.'

753. octonis iterum, sc. sixteen, a form of expression which seems to differ from that in VIII. 243, natalibus actis
bis senis in that the adverb attaches itself more closely to the verb (‘completed a second time’).

754. signarat... malas. Cf. IX. 389, dubiaque tegens lanugine malas, where is the same poetical use of a transitive verb to express an involuntary process.

dubia, faint, hardly perceptible.

755. nulla cum fine, ‘unceasingly,’ as fine nullo is used Ex. Pont. I. i. 74 (where notice the variation of gender).

756. quaesieris. On the quantity see R. § 281. This use of the perfect subjunctive is equivalent to that of the Greek aorist.

757. praesentior, ‘more powerful.’ So IV. 612, tanta est praesentia veri. The same development of meaning from the literal sense (825, XIV. 123) may be noticed in instans and instantia. Perhaps we may compare the transition of ‘handsome’ from its original meaning of ‘handy,’ habilis.

edam, ‘I could tell.’

758. pro. Cf. 5.

759. Venus alma. Cf. XIV. 478. The epithet was so commonly applied to Venus that there was a street at Rome called aliaae Veneris vicus. See Munro on Lucr. I. 2.

nempe, as we use ‘actually,’ ‘positively, ‘I assure you.’

760. hospite, ‘stranger.’

761. contentor Olympi. Cf. 857, Hom. Od. IX. 275-6:

οὗ γὰρ Κύκλωπες Δίὸς αἰγίδοχου ἀλέγουσιν
οὐδὲ θεῶν μακάρων, ἐπεὶ ἡ πολύ φέρτεροι εἰμεν.

But the Cyclopes try to quiet Polyphemus in his agony by reminding him (ib. 411), νοῦσον γ' οὔπως ἐστὶ Δίὸς μεγάλου ἀλέασθαι.

762. valida. The epithet is used of overpowering passion also in XIV. 352.

764. tibi. Apostrophe (R. § 947) is a common device in Ovid, especially where it relieves the monotony of an enumeration, as in Fast. IV. 435-40, 467-70, 499-502. It is still more common in Propertius: see Hertzberg, Quaest. Propert. VI. ii. § 3; Postgate, Select Elegies, p. xcvii.
765. **rigidos**, stiff. Cf. 846. So the word is used of the hair standing up after being cut short, *nec male deforme rigidos tonsura capillos*, *Ars Amat.* I. 517.

**rastris**, 'a rake.' But this tool had only two or four prongs, and resembled in use our hoe, except that being heavy it performed harder work in breaking up the soil, and was besides a digging instrument, so rendered in Greek by *σκαπάνη*. A similar tool, though with undivided blade, is called in Devonshire a dig-axe. Ovid has forgotten that the Cyclopes possessed no tools. Cf. XIV. 2, n.

767. **in aqua.** Cf. 840, n.

**componere**, so as to give a pleasing expression.

**vultus**, the appropriate term for the face as expressing emotion and character (cf. 350, 478, XIV. 272), not used, except in poetry, of inanimate objects or the lower animals. Cicero notices the want of such a word in Greek.

769. **cessant,** 'have pause,' not 'cease.' The difference may be illustrated by the corresponding change of meaning from *perpetuus*, 'unbroken' to 'perpetual' in the sense of 'everlasting.'

770. **Telemus.** In Homer (*Od.* IX. 508-10) Polyphemus recollects the prophecy after he has been blinded, and accounts for the negligence which had aided its fulfilment:

> ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγυν ἐνθὰδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἄλκήν, 
> νῦν δὲ μ' ἑδὼν ὀλίγος τε καὶ οὐτιδανός καὶ ἄκικος ὄφθαλμον ἀλάσωσεν, ἐπεὶ μ' ἑδαμάσσατο οἴνρ.


771. **Telemus Eurymides.** For the repetition of the name in epic style with additional particulars cf. V. 129, XII. 172, XIV. 224, Virg. *Aen.* VI. 164.

**fefellerat.** The bird is said *fallere* (cf. 462, n.) to escape the augur, when he omits to read the omen it gives.

775. **altera,** 'another.'


778. **acumine.** Words of this form are particularly common in Ovid. Of the following, *caecumen, examen, flamen* (n.), *fundamen, gestamen, lexamen, stramen, velamen, volumen*, there are eighty-three examples in Ovid against thirty-two in Virgil, while Ovid uses eighty-four times *acumen, conamen, curramen, foramen, lenimen, medicamen, molimen, nucimen, stamen*, which do not occur in Virgil. On the other hand Virgil has two instances each of *solamen* and *specimen*, which do not occur in Ovid.

780. **huc.** Cf. Theocr. XI. 17.


782. **pinus,** not a staff of pine-wood (as we use ‘blackthorn,’ and as the *Pelias hasta* is called in XII. 122, *fraxinus*), but a whole tree. The wood is from Virgil, Aen. III. 659, *trunca manu pinus regit et vestigia firmat*, its size from Hom. Od. ix. 322, *δοσον θ’ ιστὸν νηψ ἐκυκοσφόροι μελανῆς*, where it is of olive-wood. Ulysses cuts off a fathom of it for the attack upon the giant. For the same image used by Milton see Par. Lost. I. 292-4, and cf. ib. 927, ‘his sail-broad vans he spread for flight.’

784. **harundinibus centum.** The usual number was seven; *dispar septenis fistula cannis*, II. 682. The surroundings of the giant are not gigantic, and the needful size is given by increasing the number of reeds to a hundred.

785. **pastoria,** not ‘pastoral,’ but with the force noticed on 533, describing Polyphemus as a shepherd, and connecting his minstrelsy with his occupation.

786. **latitans rupe,** ‘hidden by the cliff,’ an ablative which combines the uses we distinguish as local and instrumental. See R. § 489, Roby, § 1174, and cf. V. 628, *vecre latens*, Virg. Aen. X. 361, *haeret pede pecs densusque viro vir*, where see Conington.

789-807. The song of the giant is marred by the tasteless accumulation of images in these lines, which contrast unfavourably with the opening lines in Theocritus (XI. 19-24).

790. **folio,** of the petal as in 398. So in III. 509, the narcissus is described, *croceum . . . florem inveniunt, foliis medium eingentibus albis.*

OV.
ligustri, generally identified with the privet, though the
colour of the flower hardly justifies its collocation in Martial I.
lexvi., loto candidior puella cygnio argento nive lilio ligustro.


792. lascivior, ‘more frolicsome.’ Cf. Theocr. XI. 21, μύσχω
γαυροτέρα.

793. solibus hibernis, ‘than sunny days in winter.’
For this use of soles not merely for ‘days’ but for ‘fine days’
So it is used of ‘days of exposure to sunlight’ as contrasted with
the umbra of a studious life, Plin. Epp. IX. 4, nihil minus
aptum arbitramur, cum arma castra, cum castra, cum denique
cornua, tubas, sudorem, soles cogitamus.

794. nobilior palma, ‘of more honour than the victor’s
palm.’ Cf. Hor. Od. I. i. 5, palma nobilis. Palma is a con-
jecture of Siebelis; a Berlin MS. has palmis. Merkel retains
the reading of M forma (inserting ac from conjecture), which he
takes as nominative in the sense of ‘a beauty’ (as καλλος is
used), comparing IV. 676, visae correpit imagine forma,
Prop. II. v. 28, Cynthia forma potens. This may safely be
suggests mobilior dama. [May not the very common confusion
of fama flamma (at XIV. 726 Can. has flamma) point to
the true reading? That is, flamma was first changed to fama,
then to forma, the reading of M. ‘More nimble than flame.’
R. E.]

795. matura uva, a variation on Theocr. XI. 21, φιαρωτέρα
υμφακος ωμᾶs.

796. lacte coacto, ‘junkets.’ Theocritus (XI. 20) uses
the same comparison for the colour, λευκοτέρα πακτάς ποτ δείν.
The exact equivalent of lac coactum it is not easy to determine.
Cf. 830; XIV. 274, n.

797. si non fugias, ‘if thou wouldst stay.’ See R. § 656.
In Theocritus Galatea avoids the Cyclop only in sport, καλ
φεύγει φιλέντα, καλ ου φιλέντα διώκει.

798. saevior . . . eadem, ‘yet wilder too,’ eadem ex-
pressing the union in one person of qualities like or unlike. Cf. XIV. 93 n.

799. **durior,** 'more heartless' than the tree in its 'stubborn hardihood.'

**fallacior,** 'more tricksy.' The comparison is with water as described in the epithet *tenuis,* with that penetrative power which makes it difficult to deny it ingress or egress. The same feeling is expressed in Theoc. XI. 22:

φονής δ' αὖθ' οὖτώς, ήκκα γλυκύς ὑπνοι ἕχη με
οἶχη δ' εὖθ' οὖσ'; ἄκκα γλυκύς ὑπνοι ἁνή με.

800. **lentior,** 'more lithe.' The word seems to express the union of apparent weakness with real strength in the passive obstinacy of Galatea and the pliant toughness of the willow and bryony. For the two members of the comparison cf. Amor. III. vi. 59, qui tenero lacrimas lentus in ore videt, Virg. Aen. III. 31, rursus et alterius lentum convellere vimen inseguor, and see Henry, Aeneidea, vol. ii. pp. 446-50. For the *vitis alba* see the lexicon, s.v. *ampeloleuce.*

802. **laudato.** Cf. de Medic. Fac. 33, laudatas homini volucris Iunonia pennas explicat, Ars Amat. I. 627:

laudatas ostentat avis Iunonia pinnas:
iō tacitus species, illa recōndit opes.

803. **tribulis,** thistles or caltrops. Cf. Virg. G. I. 152, subit aspera silva lappaeque tribulique. *Asper* is frequently thus used of auger in living beings, as in XIV. 485.

**feta ursa,** 'than mothering she-bear.'


**calcato hydro.** Eurydice dies from the bite of a snake thus roused, X. 10, oceādit in talum serpentis deute recepto, Virg. G. IV. 458, where it is called *hydrus.*

805. **vellem possem.** Cf. 462, n.

806. **claris latratibus,** poetically fo. the hounds in cry, as Virg. Aen. V. 257 (of a scene represented in embroidery), saevitque canum latratus in auras.
vivo... saxo, 'arched with living rock.' Pend-
dentia does not necessarily, like 'overhanging' or 'suspended,'
suggest that the object spoken of is supported from above or
from one side, but implies only the want of direct support from
below. So it is used of the vault of heaven, pendentis caeli,
VII. 580, of a roof supported on columns, centum pendentia
tecta columnis, Mart. II. xiv. 9, of the Pons Sublicius, pendent
via, Sidon. Apoll. V. 70, of the water of an aqueduct, innumero
pendens transmittitur arcu, Stat. Silv. I. v. 28. Used of similar
formations seen from above it is equivalent to 'hollow,' as in
Plin. H. N. II. 82. See Henry, Aeneidea, vol. i. pp. 465-70,
whence I have taken these references.

vivo. Cf. XIV. 712, n.

812. poma, 'fruits,' said to include all fruits except such
as grow in clusters, as grapes. Servius on Virg. Ecl. II. 53 says,
poma generaliter dicuntur omnia molliora, but Pliny includes
even fir-cones.

813. auro... uvae, white grapes.

816. autumnalia corna, a fruit the estimation of which
varies. In Virg. Aen. Ill. 649, Achaemenides describes them,
victim infeliciem, bacae lapidosaque corna, and Dr. Henry con-
firms the accuracy of his description: 'The cornus mascula
(kornelkirsche) grows wild in Sicily, Italy, and even in Germany,
at the present day. Its oblong, red, shining berries, consisting
of little more than a mere membrane covering a large and
hard stone, are sold in the streets of the Italian towns.'

818. generosa... ceras, 'the noble kind that mocks
new wax,' yellow plums, which were more highly esteemed than
purple, the cerea pruna of Virg. Ecl. II. 53. Cf. 457, n.

819. deerunt, a disyllable by synaeresis, R. § 944.

821. pecus. Cf. Theocr. XI. 34, βοτα χίλια βόσκω.

multae, of the individual sheep. Cf. Virg. Aen. VI. 58,
genus antiquum Terrae, Titania pubes, fulmine deiciti vol-
vuntur.

825. potes, you could if you would.

826. ut... uber, 'see how their udders ful do make
them straddle,' Golding.

828. par aetas, abstract for concrete, as in Liv. IV. lx. 8,
a patribus conlaudari, et a militari actate tanquam bonos cives adspici.


liquefacta coagula. Cf. XIV. 274, n.

deliciae, 'pets.' Cf. Cat. II. 1, Passer deliciae 'meae puellae.'

faciles, easily won and so of slight value, just as the danger incurred commends the gift in 836 and Virg. Ecl. II. 40, duo, nec tuta mihi valle reperti, capreoli. Cf. X. 602, quid facilem titulum superando quae ris inertes.

833. cacumine, of a tree-top, as in VI. 705.

834. qui . . . possint, like the pet lion cub in Aesch. Ag. 717-26, ἀμερον, εὐφιλὴ παιδα, καὶ γεραῖος ἐπίχαρτον. But the present is such as might be expected from a Cyclop.

836. catulos ursae. Cf. Theocr. XI. 41, σκύμνως τέσσαρας ἄρτων.

840. certe . . . novi, 'I know myself at least.' Cf. Theocr. VI. 34-7, Virg. Ecl. II. 35-6.

imagine, 'mirror,' as in Virg. Ecl. II. 27.

844. Cf. 744, n., and for nescio quem, which is of course contemptuous, n. § 755. Here and in 857 Ovid is following Eur. Cyc. 320:

Ζηνδυς δ' ἐγὼ κεραυνὸν οὐ φρίσσω, ξένε, οὐδ' οἶδ' ὃ ὁ Ζεὺς ἐστ' ἐμὸν κρέσσον θέος.

torvos, of a serious and earnest look, as in Hor. Od. III. v. 44 (of Regulus), virilem torvos humi posuisse vol tum. So in XV. 586 of the countenance of Cipus resolved to go into exile rather than fulfill the prophecy that he would be king of Rome.

845. Cf. Theocr. XX. 21-3:

καὶ γὰρ ἐμοὶ τὸ πάροιδεν ἐπάνθεεν ἀδύν τι κάλλος ὡς κισσὸς ποτὶ πρέμυν, ἐμὰν δ' ἐπικαζέν ὑψήναν, χείται δ' οία σέλινα περὶ κρατάφου κέχυντο.

846. In Theocr. XI. 50 the giant proposes to burn off his shaggy covering:

ai δὲ τοι αὐτὸς ἐγὼν δοκέω λασιωτέρος ἥμεν, ἐντι δρυὺς ξύλα μοι, καὶ ὅπδ σποδῷ ἀκάματον πιρ.

turpe, 'a blemish.' Cf. *Ars Amat.* III. 249:

turpe pecus mutilum, turpis sine gramine campus, 
et sine fronde frutex, et sine crine caput.

848. *flaventia*, 'ruddy.' The colour is in point, as bay and chestnut horses were, together with grey, reckoned the handsomest. Cf. Virg. *G.* III. 81, *honesti spadices glaucique.* This was in accordance with the general preference of the Romans, as of the Greeks, for light hair, witnessed by the ascription of it to Minerva (II. 749), Lucretia (*Fast.* II. 763), Europa (ib. V. 609), Oenone (*Her.* V. 122), Dido (Virg. *Aen.* IV. 698). Cf. XIV. 97, *n.*

849. The line here omitted by Merkel and later editors is in *phurima tegit volucres, ovibus sua lana decori est, in pluma tegit volucres, avibus sua pluma decori est.*


856. *tibi . . . uni*, to thee, though to no one else, the first three words explaining *supplicis*, and *uni* asserting the Cyclop's independence.

857. *penetrabile*, 'piercing.' See R. § 379, Roby, § 876. The distinction between the so-called active and passive uses of these adjectives is little more than a difference of translation, the relation of the verbal notion contained in the adjective being in neither use defined as we necessarily define it in English. For the same word in the passive use cf. XII. 166, *corpus nullo penetrabile telo, and* for other instances of the active use, III. 358, *resonabilis Echo*, VI. 257, *exitiable telum, and* see Munro on Lucr. I. 11. See also Trench, *Select Glossary*, s.v. *awful,*
and cf. Milton, P. L. IX. 563, 'how camest thou speakable of mute?'


meis complexibus Acin. Cf. 367, n.

862. placeat licebit, 'he may please,' a contemptuous concession. Cf. 18, n., 328.

863. quod nollem, 'would that he did not,' the tense referring as always to past time.

copia, 'occasion,' 'opportunity.' Cf. 330, n.

864. pro, 'in proportion to.'

865. viscera. Cf. XIV. 194, n.

866. se misceat tibi, 'let him be united to thee.'

867. laesus, 'injured,' a word not strictly carrying out the metaphor involved in the use of ignis for 'love.'

868. viribus, if it means the fires shut within Aetna, is unusual, not to say suspicious. Heinsius conj. rupibus.

870. nam... videbam, explaining the description of his movements which follows.

875. sit faciam, R. § 672.

Veneris, 'love.' Cf. 639, n.

877. debutit, as we colloquially use 'was bound,' like the French devait. Cf. XV. 662, quoted on 895. For the voice of the Cyclop cf. Hom. Od. IX. 395, Virg. Aen. III. 672-4.

881. vestris regnis, the waters, with reference to Symaethus and Galatea.

882. partem revulsam. Cf. Hom. Od. IX. 481 (of the Cyclop throwing at Ulysses), ἤκε δ' ἀπορρήξας κορφήν ὀρέος μεγάλου, ib. 537 (of his second throw), πολὺ μεῖζονα λᾶν ἄειρας ἤκ' ἐπίδυνήσας. Virgil with exaggeration repeats the expression of heroic warriors, Aen. X. 128, haud partem exignam montis, ib. 698, IX. 569.

884. e saxo. [Can?] reads est with ex superscribed as a correction. The word corrected, est, proves ex not e to be right: not 'out of,' but 'off,' or 'from,' R. E.]
885. per fata with fieri licebat, 'without hindrance from,' R. § 831, c. Cf. 233, n.

886. fecimus, ut, R. § 712 (h), Roby, § 1700.

vires avitas, 'the quality (nature, powers) of his grandsire,' the river Symaethus (750, n.).

888. temporis exiguum, R § 522.

890. mora, 'by slow degrees.' Cf. I. 402 (of stones turning to men), mollirique mora, XV. 362, quaecumque mora (by 'keeping' as we say), fluidove calore corpora tabuerunt.

fracta dehiscit, 'cracks and parts,' Cf. 412, n. Fracta, for tacta of MSS. is due to Heinsius. [Can.? has tacta corrected from tracta. May not tracta be right? 'draws in and splits open,' or perhaps 'collapses and splits open.' It is very difficult to imagine an original fracta becoming either tracta or tacta. R. E.]

891. harundo, 'reeds.' Cf. 691, n., XIV. 598.

895. media tenus alvo, to the waist, as in V. 413.


cornua. River gods were represented as bull-headed, whence the epithets lauriformis, Hor. Od. IV. xiv. 15, corniger, XIV. 602. See Conington on Virg. G. IV. 37, and cf. IX. 1. sqq.

895. maior. So of Hercules becoming a god, IX. 269, maiorque videi coepit, and cf 962, XIV. 8, XV. 661, of Aesculapius passing into the serpent:

vertar in hunc, sed maior ero, tantusque videbor,
   in quantum verti caelestia corpora debit.

This increase of stature was characteristic also of apparitions; see Virg. Aen. II. 773 (of Creusa), nota maior imago, Juv. XIII. 221, Tac. Ann. XI. 21.

carerulus. Cf. 288, n.

896. sic quoque, even thus metamorphosed.

897. antiquum, 'former,' the name he bore before his metamorphosis. The river Acis flows into the sea N.E. of Aetna.
898. coetu, of the sea-nymphs, 736.
900. redit, turns back shoreward.
901. bibula, ‘wet.’ Cf. XIV. 368, n.
902. recessus gurgitis. Cf. XIV. 51.

904. freto stridens. The idea apparently is of the sea seething and hissing in his wake, freto indicating both the place of the motion and the cause of the sound. The expression may have been suggested by Virg. Aen. I. 102, stridens Aquilone procella. [Fretum stringens, the conjecture of Heinsius, is now confirmed by D’Oiv. X. 1, 5, 24, which gives fretum eindens stringens, the latter with a line under it. Here as in many other cases the rejected reading of the scribe is the right one. R. E.]

905. Anthedon, called Euboica also in VII. 232 (in connection with the same vivax gramen) from its situation in Boeotia on the Euripus.

906. Glaucus, a fisherman of Anthedon. According to another version of the story he was led to taste the potent leaves by observing that a hare which he had hunted recovered its strength from contact with them. He was the subject of a play by Aeschylus, of which a few words are preserved, and was also written of by Pindar and Callimachus. See Athen. VII. cc. 47-8. Pausanius (IX. xxii. 7) mentions the spot at Anthedon called Γαύκον πηδημα, and his prophetic power as a sea-deity.

haeret, ‘is arrested,’ ‘is snared,’ as involuntarily (cf. XIV. 756) as a ship strikes upon a rock (Virg. Aen. V. 204, saxis in procurentibus haesit), or a fish is caught in ice (Trist. IV. x. 49, vidimus in glacie pisces haerere ligatos). Cf. II. 409, in virgine Nonacrina haesit.

908. velox timore, ‘with the speed of fear.’
909. prope litora, on the Italian side of the strait, XIV. 17.

910-11. ‘By the strait it stands, a huge peak gathered to a single summit, with sloping front that from afar stretches to the sea.’ For convexus cf. XIV. 154. Korn adopts this conjecture of Merkel for the MS. reading retained by Riese, while Zingerle follows the reading of Heinsius from four MSS. sine arboribus. [MSS. give longa sub arboribus convexus (connectus, Bod., which also omits ad and has in superscribed) ad
aequora vertex. This is capable of a good sense, 'a peak sloping down to a long stretch of sea water covered by trees,' whereas the change of arboribus to aequoribus is in the last degree violent and improbable. R. E.]

912. monstrumne Deusne. The same doubt is felt about the Harpies, Virg. Aen. III. 262, sive deae, seu sint dirae obscenaque volucres.

913. For the use of que...que...que see Roby, § 2201 and cf. XV. 671-3, and for the position of admiratur Roby, § 1047 ad fin., and cf. XIV. 446, n.

colorem. Cf. 288, n. Velleius Paterculus (II. 83) mentions that Plancus among other buffooneries at the court of Alexandria danced in a mime as Glauce, caeruleatus et nudus, caputque redimitus arundine et caudam trahens, genibus innixus.

subjecta, merely 'below' the shoulders. Cf. 438, XIV. 304.

915. quod. The coordination of substantives with substantival clauses as subject or object, or with adverbial clauses in other relations belongs to poetry and later prose. It is a marked feature of the style of Tacitus.

ultima. Cf. 963, n.

exciplat, 'succeeds,' as it is used absolutely ('follows'), XV. 209, excipit autumnus. The mood states the reason subjectively with regard to Scylla, as the indicative would state it objectively, Madvig, § 357, Kennedy, P.S.L.G. § 196, obs. 1.

916. innitens, resting upon it and so raising himself in the water.

917. prodigium, 'portent.' Cf. 968, n.

918. in, 'over.'

Proteus, the prophetic sea-god, ὁς ἐν θαλάσσῃ πάσης βένθεα οἶδε, Ποσειδάωνος ύποδιώς (Hom. Od. IV. 385), gifted with the power of assuming all shapes at will (ib. 417, Virg. G. IV. 405-10).

919. Triton, son of Neptune and Amphitrite, who assists his father in the government of the sea, especially by the use of his trumpet, as after Deucalion's flood, I. 331-42. The name is
also given to a race of sea-monsters. The people of Tanagra were so fortunate as to catch one, which was in the habit of attacking their flocks and boats, by the simple device of leaving a bowl of wine on the beach, and cutting off the head of the beast as it lay in drunken sleep. Pausanias, who had seen at Rome a smaller specimen, was thus enabled to give a particular description (IX. 21, § 1). He mentions especially the green hair, in colour and arrangement resembling the leaves of βατράχιον (frog-wort).

Palaemon. Ino, daughter of Cadmus and wife of Athamas, in madness inflicted by Juno threw herself with her son Melicertes into the sea. Both were changed by Neptune at the prayer of Venus into marine deities (IV. 542), when they received the new names of Leucothea and Palaemon. Cf. 588, n.

920. debitus, 'doomed,' an emendation of Bentley for the MS. deditus which is retained by Merkel. Cf. 54, Hor. Od. I. xiv. 16. [The conjecture cannot be thought certain. See my note on Ibis 30, and Birt on Halietus. p. 31. R. E.]

iam tum, even before the sea became his home.

exercebar in, 'busied myself with,' as a fisherman.

922. ducebam ducentia. Ovid is peculiarly fond of such repetitions. Cf. 911, 925, n., II. 796, XIV. 34, XV. 192-3.

923. harundine, a fishing-rod. Cf. XIV. 651.

924. confinia, adj. Cf. 592, XIV. 7, for its use as substantive.

925. The reading of M is altera pars fundit, pars altera fungitur undis, with utitur written as a correction over fungitur. From this Dr. Ellis (Journal of Philology, 1883) conjectures altera pars findit, pars altera finditur undis, 'which would describe a part of the shore which ran out into the sea while the waves ran up on each side of it far into land,' comparing for the combination of active and passive, II. 781, X. 59, X. 141, XI. 443; to which add III. 98, VIII. 724, XIV. 81, XV. 355.

926. laesere, 'have wronged.' This plant had been gathered by Medea, VII. 232.

927. carpsistis. Cf. 764, n.

928. sedula, the reading of Priscian (and of Can.1 but there over an erasure) is retained by Korn, Siebelis and Zingerle,
the last mentioned referring to Tibull. II. i. 50, compleat ut

dulci sedula melle favor. 'Two of the earliest Bodleian MSS.
have, Auct. F. iv. 20, collecto semine,* D'Orv. X. i. 5, 24, collectos

semina, and the former of these seems to be right. The bee carries

flowers of which it has gathered the seed; in other words, the

pollen or collectum semen floreum' (Dr. Ellis in Journal of

Philology, 1883). For the expression cf. Virg. G. IV. 54,
purpureosque metunt flores, and the epithet florilegae, XV.

366.

934. credulitas. Cf. VIII. 858, sic sit tibi piscis in unda

credulus, et nullos nisi fixus sentiat hamos.

937. mutare latus, 'turn over,' by leaping from the ground and

falling on the other side. So of Enceladus, Virg. Aen.

III. 581.

niti, 'rise,' support themselves in an upright position. Cf.

III. 452 (of Narcissus' image in the water), ad unc resupino

nitiur ore.

938. undas suas, 'their watery home.'

943. pabula. Cf. XIV. 408, n.

decerpta. Cf. 345, n.

944. vix bene with pluperfect, as in XIV. 753.

946. alterius naturae, 'of another element,' the water.

947. restare, 'resist.'

950. feram, subj. as in 915. Cf. IV. 539 (of Ino and

Melicertes), abstulit illis quod mortale fuit, XIV. 600.

951. Oceanum Tethynque, as the parents of rivers,

Hes. Theog. 337.

952. purgante, 'that has power to cleanse.'

nefas, sin, the taint of mortality.

noviens. Cf. XIV. 58 and 387.

carmine, 'spell' (cf. XIV. 20), a sense of the word pre-
served in 'charm.'

956. hactenus, 'no further,' with an emphasis which

accounts for the use of nec.

* D'Orv. has sedula added in the margin as a later correction.
BOOK XIII.

959. ac fueram, 'than I had been.' Cf. XIV. 277, n.

960. viridem ferrugine. So ferrugineus is used of Charon's boat, Aen. VI. 303. Cf. 288, n., and Orelli on Hor. Od. III. xxviii. 10.

961. verro, 'trail.' Cf. 492.

962. ingentes. Cf. 895, n.

963. curvata, like tortilis in 915, is of the sweeping curves of the shape of fish.

novissima, 'at their extremity,' R. § 521. Cf. Ibis, 181 (of Tityos), iugeribusque novem qui distat summus ab imo.

968. prodigiosa, full of portents, a sense in which 'prodigious' may be kept. See Trench, Select Glossary, s.v.

Titanidos. Cf. XIV. 10, n. She is so called as granddaughter of Hyperion, one of the Titans. Cf. VI. 185, salam Titanida Coco Lutonam.
BOOK XIV.

1. Giganteis faucibus. Cf. V. 352, degravat Aetna caput. Under Sicily was buried the rebellious giant Typhoeus, or according to other authors Briareus or Enceladus (Virg. Aen. III. 578). Cf. 89, n.

2. arva in its strict sense of ‘ploughed land’ would be inappropriate, but the word, though it kept that sense, as in Hor. Eppl. I. xvi. 2, was also used generally, as in I. 598 of woodland. Cf. Hom. Od. IX. 107:

\[ \text{\textit{θεοὶς πεποίθοτες ἀθανάτοις}} \]
\[ \text{οὐτὲ φυτεύουσιν χεραῖν φυτῶν οὐτ’ ἄρωσιν,} \]
\[ \text{άλλα τάγ’ ἀσπάρτα καὶ ἀνήροτα πάντα φύωνται.} \]


4. liquerat, ‘had passed,’ as in the narrative of Ceres’ journey, Fast. IV. 564.

Euboicus. Cf. XIII. 905, n.

6. pressum ‘straitened.’

8. manu magna. Cf. XIII. 962, n. The action is of the hands in swimming.


10. Sole satae Circes, of Circe, daughter of the sun-god Helios and the Oceanid Perse, Od. X. 138. Aeaea, the island in which she practised her sorceries, is in Homer (ib. 195) situated in the wonderland of the western Mediterranean. In Hesiod (Theog. 1011-3) Circe is already connected with Italy as mother of Latinus (a story apparently followed by Virg. Aen.)
XII. 164), and later tradition (cf. XIII. 744, n., Mommsen, Hist. of Rome, vol. i. p. 147 E.T.) identified the island with the promontory or peninsula of Circeii, said to have been originally separated from the mainland, and spoken of by Virgil himself as an island, Aen. III. 386. Here was a temple of Circe, of which perhaps some remains still exist, with a cup left behind by Ulysses, and the tomb of Elpenor (cf. 252, n.), and one of the caverns in the Monte Circello was as recently as the beginning of this century still regarded by the natives with superstitious terror as having been the abode of the enchantress (Bonstetten, quoted by Dr. Henry on Virg. Aen. VII. 11). See further details in Mayor's note on Od. X. 133.

ferarum. Cf. 255, n.

11. dicta . . . salute. Cf. 271.

12. diva . . . miserere, 'have pity, goddess, on a brother god.' So Juno bids Vulcan cease from his attack on Xanthus (II. XXI. 379), οὐ γὰρ ἔσοκεν ἀθάνατον θείν ὡς βροτῶν ἐνεκὰ στυφελίζειν.

13. videar dignus, Roby, § 1626 with § 1552, R. § 676 c with 650.


18. pudor est, 'it were shame.'


20. sive . . . sive. This double conditional particle is most conveniently translated 'if . . . or if?'

carmine. Cf. XIII. 952.

21. move, 'begin,' as we use the phrase 'put in motion,' ore sacro ('with awful lips') defining the otherwise vague sense of move. See Henry on Virg. Aen. I. 262.

expugnacior, 'more compelling.' The metaphorical sense is common in the verb, as in IX. 619, cocpta expugnare.

herba, in the collective sense noticed on XIII. 690.

22. temptatis, 'tried,' 'proved,' with the same accessory idea as the English equivalents. Cf. the similar use of conspectus (XIII. 794) and spectatus.
23. medecare mando, R. § 672.

24. fine . . . est, 'nor would I make an end,' opus est being used of what is desirable or desired, as Hor. Sat. 1. ix. 26, est tibi mater, cognati, quis te salvo est opus?

25. flammis, the fire of love.

27. indicio paterno, 'by her father's betrayal,' Sol having betrayed to Vulcan the intrigue of Venus and Mars, as related in IV. 171-89. Venus had already taken revenge on himself, ib. 190, exigit indicii memorem Cythereia poenam.

28. melius sequerere, 'you would better sue.'

29. Notice that the two clauses are only repetitions of the idea already expressed in volentem. Cf. 23-4.


31. dederis, R. § 609.

32. neu dubites. This and the following clause should be referred to the final subjunctive (R. § 690, Roby, § 1660), expressing the purpose of the declaration made in 33. Cf. XIII. 271, n. and 656, n., Wickham's notes on Hor. Od. I. xxxiii. 1, IV. ix. 1, and a paper by Dr. Kennedy in the Cambridge Philological Society's Proceedings, No. v. 1883. It seems doubtful whether the older reading assit, supported by M, which has assit, and the preponderant number of MSS., is not correct, though it is not adopted by any recent editor. An affirmative clause of purpose then follows upon a negative ('to prevent your diffidence and to give you assurance,') a construction which I have suggested also in XIII. 271. See Madvig, L.G. § 462 b., and Mayor on Juv. XVI. 9.
BOOK XIV.

fiducia formae, R. § 525 (b).

34. tantum quoque. [Can.] has qum corrected from quam. Cum tantum would be a repetition suited to the magic character of Circe. Another Bodleian MS., F. iv. 30 (of cent. XII.), gives quantum quoque gramine possim; this suggests, what gives a better force to quoque, carmine cum quantum, tantum quoque gramine possim. But the constitution of the verse is unusually doubtful. R. E.] For the assonance cf. Fast. VI. 159:

extis puerilibus, inquit,
parcite, pro parvo victima parva cadit.
cor pro corde, precor, pro fibris sumite fibras.

35. ut ... vorveo, 'pray to be thy love.' Cf. XIII. 88, n. So the word may be translated in the other passages cited by Lewis and Short for the sense 'wish.'

sperrnetem, sequenti, absolutely 'the scorners, the suitor.'

36. duas, sc. Scylla and herself. With this reading (the easier duos, which would refer to Glauceus and Circe, appears as a correction in h) the force of ulciscere is doubtful. Haupt takes it of 'righting' Scylla and Circe herself from the persecution of Venus, who afflicted the former with an unwelcome suit, the latter with love unrequited. But it seems possible that the verb may combine the two senses of 'punishing' Scylla for her disdain, and of 'vindicating' Circe from her rivalry. Cf. Plaut. Men. III. ii. 7 (cited by Lewis and Short), non hercle ego is sum, qui sum, ni hanc iniuriam meque ultus pulcre fuer. [Circe seems to mean: 'despise Scylla, love me; and thus take a double revenge, upon her for slighting your suit, for me, that hate her as a rival to myself, and for treating you as she has done.' Ulciscere thus would be used in its two senses alternately, (1) punish Scylla, (2) revenge me. R. E.]

37. For the images of impossibility cf. XIII. 324, n.

39. mutentur, Roby, § 1672, R. § 698. But the subjunctive is not invariably used when the event is thus spoken of merely as a conception, not to be realised in act. See Roby, § 1675, Madv. § 360 obs. 3, and cf. Virg. Aen. IV. 28.

amores, 'love,' a common use of the plural. Cf. IV. 259, dementer amoribus usa.

40. quatenus, 'inasmuch as.' So in VIII. 785. Glauceus
as a god, or because he had already departed, was out of her power.

41. *vellet*, hypothetical, depending on the condition negatived in *non poterat*, R. § 644.

*amans*, 'for love,' in consequence of her love.

*illi*, 'that other,' not merely antecedent to *quae*, but indicating the shifting of her thoughts from Glauceus.

42. *Veneris*, 'of her love.' Cf. XIII. 639, n.

43. 'and wicked weede of grizly juice together she did bray
and in the braying witching charmes she ouer them did say.'

—Golding.

The abl. *horrendis sucis* might be more naturally taken with *infamia*, as in XIII. 400, than as abl. of description. For *tritis* cf. XIII. 412, n.; the expression is equivalent to 'accompanies the pounding with,' though the words may also be spoken of metaphorically as an ingredient, as in Virg. G. III. 283.

45. *caerula*. Golding renders by 'russet.' Cf. XIII. 288, n.

46. *adulantum*, properly thus used of beasts 'fawning' by wagging the tail, if the etymology is correct which connects it with *εἰλω* and *volve*.

50. *decurrit*, 'glides,' with the same idea of smoothness and ease of motion as in Virg. *Aen*. V. 212, *prona petit maria et pelago decurrit aperto*, where see the simile of the dove.


52. *quies*, a place of rest. Cf. Lucr. I. 404, *ferai . . . intectas fronde quietes*, where Munro observes that he knows no other instance of the word in this sense.

*ab aestu . . . caeli*, 'from rage of sea and aire,' Golding.

53. *medio . . . erat*, 'when the sun was in the full heat of his mid course,' was at his strongest with his noon-tide heat, *orbis* being the circular path of the sun's apparent motion as
in Virg. G. IV. 426, medium sol igneus orbem hauserat. The same expression occurs I. 592, XI. 353.

plurimus, 'in fullest presence' and so 'most powerful. Cf. Her. IV. 167, per Venerem parcas oro, quae plurima mecum est, Virg. Aen. III. 372, mullo suspensum numine, and the corresponding use of πολύς, for which see Palmer on Her. l.c.

54. minimas ... umbras, shining from the zenith had made the shadows shortest. Cf. III. 50, fecerat exiguas iam sol allissimus umbras. For the corresponding expression of evening lengthening the shadows see Virg. Ecl. I. 83, and II. 67.

55. praevitiat, a new compound, like prae corrumpere 134, praectrectare V. 478, prae consumere VII. 489, praedelassare XI. 731.

portentificis, 'misshaping,' 'which had power most monstrous shapes to frame' (Golding). Cf. V. 217, sacificos vultus Medusae, Tibis, 553, sacificae ora Medusae. For such compounds see R. § 412, Roby, § 992, and cf. Milton, P.L. X. 294, 'Death with his mace petrific.'

56. fusos ... nocenti, 'juices that drip from baneful root.' M has hic fusis, from which Madvig conjectures effusis, which then belongs to the previous clause.

57. obscurum ... novorum, 'right dark of uncouth words' (Golding), made unintelligible by a jargon of strange words.

58. ter noviens. Cf. XIII. 952.

demurmurat, 'softly mumbling reeds' (Golding). Cf. VII. 251, Tib. I. ii. 47, magico stridore.

60. foedari, 'deformed.' Milton (l.c.) has imitated the transformation in the personification of Sin. Cf. Virg. Ecl. VI. 75, candida succinctam latrantibus inguina monstris, Aen. III. 424-8.

61. aspicit. The indicative mood carries on the narrative. See R. § 735, Roby, § 1733.

63. proterva, 'eager' (Golding), 'rude,' nearly 'intruding.'

64. corpus ... pedumque is probably too unusual an expression to be merely a periphrasis, as Gierig takes it, for femora crura pedesque. Corpus has rather the sense of 'flesh,' 'fleshy substance,' as in I. 408.
65. **Cerberaeos rictus**, 'chaps like the chaps of Cerberus' (Golding). Cf. Milton, *P.L. II.*, 'wide Cerberean mouths.' Haupt takes it of the number, 'as many mouths as Cerberus has,' i.e. according to some versions of the story, fifty or a hundred. See Hor. *Od.* II. xiii. 34, with Wickham's note.


67. **coercet**. [*Coheret Can.*] m. pr.; a later *c* has been written over. May not *cohaerent* be right? It is more direct. R. E.]

71. **in Circes odium**, 'to glut her hate of Circe,' who loved Ulysses and detained him with her, *αλαιομένη πόσιν ειναι*, Hom. *Od.* IX. 30. On his departure she warned him to beware of Scylla (ib. XII. 85-100), who, however, on his passage seized six men from the deck of his ship (ib. 240-57).

72. **eadem**. The story of the Trojans is here resumed from XIII. 729.

**fuerat mersura**, 'would have drowned,' 'had once been ready to drown,' the pluperfect indicating, as always, that the state described by the participle had now come to an end. See Roby § 1453, R. § 590. The distinction between the use of *sum*, *fui* and *eram*, *fueram* is explained by Madvig, *Opusc. Acad.* II. p. 218.

73. **ni ... foret**. Roby § 1570, R. § 652 (b).

**scopulum**, the promontory still called Scilla.

75. Ovid apparently makes the Trojans pass the strait; cf. XV. 706, *evineitque frectum Siculique angusta Pelori*, of the voyage through the strait of the ship bearing the sacred serpent of Aesculapius. In Virgil by the advice of Helenus (*Aen.* III. 412) they adopt the course round Sicily (ib. 686, 715). Here also is introduced by Virgil the death of Anchises at Drepanum.

77. *vento*, the storm raised by Aeolus at the instigation of Juno, *Aen*. I. 34-123.

78. *animoque domoque*. For the zeugma cf. IX. 279, *imperiis thalamoque animoque receperat*.

79. *non bene*, a common litotes for *male*, as here of the despair and suicide of Dido.

*discidium*, the departure of Aeneas from Carthage prompted and hastened by messages brought by Mercury from Jupiter, *Virg. Aen*. IV. 219-78, ib. 554-83.

80. *Sidonis*. Dido was a princess of Tyre, but as Sidon was according to tradition the mother-city, and down to about 1050 B.C. the more powerful, the name Sidonian is frequently used of the Phoenicians generally.

*sacri sub imagine*, under pretence of a solemn service. Dido tells her sister Anna that by the advice of a witch a funeral pile is to be erected, on which Aeneas must be burned in effigy, when her passion will also be consumed (Virg. *Aen*. IV. 473-98). The whole ceremony is to be at once the funeral of Aeneas, who will henceforth be dead to her, and a sacrifice to Pluto (ib. 638-40).

81. *incubuit ferro*, threw herself upon the sword pointed upright; cf. *Virg. Aen*. IV. 663, *ferro conlapsam*, where the ordinary interpretation *in ferrum* seems to be supported by this passage, as against Henry, who explains 'collapsed in consequence of the sword-wound,' on the analogy of *morbo conlapsa* in *Georg.* III. 485.

*decepta decipit*, 'in death deceiving as in life deceived,' King. Ovid is fond of this play on active and passive, cf. XIII. 925, n.

82. *harenosae ... terrae*, i.e. Carthage. The epithet (*Virg. Aen*. IV. 257) serves to identify the shore of Africa, which acquired this character, as the Ethiopians did their colour, from the adventure of Phaethon (II. 236-8).

83. *Erycis*, of Eryx, son of Venus and Butes, and founder of the city of that name. So *Virg. Aen*. V. 24, *nec litora longe fida reor fraterna Erycis*. But he is not spoken of as living at the time of Aeneas' arrival (ib. 391), and sacrifice is done to him as a hero (ib. 772).

*Acesten*. Acestes or, as the name is given in one legend, Aegeetus, had already received the Trojans hospitably on their first visit to Sicily (*Aen*. I. 195), which Ovid does not directly
At this second visit Aeneas founds for him the city of Egesta (Acesta) called after his name (ib. V. 711-53), and transfers to him as subjects, after the partial destruction of the fleet by fire, those of the Trojans who had no heart to encounter further adventures.

84. The sacrifices and games in honour of the anniversary of Anchises' death form the subject of *Aeneid* V. 42-603.

85. *Iris Iunonia*. While the Trojans are busy with the funeral games, Iris at the bidding of Juno persuades the Trojan dames, assuming the likeness of Beroe, one of their number, to set fire to the ships and so make further wandering impossible. Jupiter at the prayer of Aeneas extinguishes the flames by a storm of rain after four ships have been destroyed (*Aen.* V. 604-99). It is only in later poetry that Iris, who in the *Iliad* is merely the messenger of the gods, is specially the attendant of Juno and goddess of the rainbow, which forms her path to earth. Cf. 830, XI. 585-91.

86. *Hippotadae regnum*. Cf. 223, n. In the *Odyssey* (X. 1-4) Aeolus, grandson of Hippotes, is king of the floating island Aeolia, surrounded by steep cliffs and a wall of bronze. This was identified with various islands of the Aeolian or Liparaean group, by Virgil with Lipara itself (*Aen.* VIII. 416). *terras . . . fumantes.* All the islands are of volcanic character, but the two from which sulphur was obtained were Hieria or Therasia and Strongyle, now called *Vulcano* and *Stromboli*. Both were active volcanoes in the time of Pliny.

87. *Acheloiadum*. In one of the many forms of the legend the Sirens were daughters of Achelous and companions of Proserpine. Having sought her in vain on land, they were at their own desire changed, except in face and voice, to birds, in order that they might continue their search over the sea (V. 551-63). Their place of abode was variously fixed, generally on the Sirenusae Insulae (*Li Galli*) off Minervae Promontorium in Campania. There was a temple of the Sirens at Surrentum, and the tomb of one, Parthenope, who drowned herself from vexation at the escape of Ulysses, was shown at Naples, to which she gave her name (Sil. It. XII. 32).


 *pinus*, 'the ship,' as in 243.

89. *Inarimen*. This name for the island Aenaria or
Pithecusae (the latter being here, as by Livy VIII. xxii. 6, wrongly mentioned as a separate island), the modern Ischia, is borrowed from Virgil, Aen. IX. 716, durumque eubile Inarime Iovis imperiis imposita Typhoeco. In the process of localising the legend of Typhoeus on the coast of Italy, the name is supposed to have arisen from a misreading or misrecollection of Hom. II. II. 788, eis 'Arîmos, óthi faso' Typhoêos èmmevai èvnavēs.

Prochyten, the Prochyta alla of Virg. Aen. IX. 715, so called, according to Pliny, as having originated from a partial disruption of Aenaria, quià profusa (προξύη) ab Aenaria erat.

90. Pithecusas. The name, which would properly belong to more than one island (Πιθηκοσόσαι, as if from πιθηκόσεις), also appears as Pithecusa sing., and was derived according to the legend here from πιθηκος an ape. Pliny connects it with the manufacture on Aenaria (for, as has been noticed, it was not a distinct island) of the large jars called πίθοι, but, as Heyne observes (Exc. II. to Aen. IX.), neither πίθος nor its diminutive πίθακη could give rise to such a form.

91. Cercopum. The Cercopes, who appear also in the story of Hercules, were a race of men who, promising help to Jupiter in his war with the giants, cheated him after receiving the reward agreed upon.

admissa, as substantive, 'the crime.' R. § 561 b.

93. idem. We should use an adverbial expression 'at once.' Cf. XIII. 798, n.

95. resimas is due to a conjecture of Salmasius, most MSS., including those of Dr. Ellis, having remissas. The word is proleptic, expressing the result of contudit, 'crushed and upturned from the forehead.'

96. peraravit, a common metaphor. Cf. III. 276, sulcavitque eutem rugis.

97. flaventi, 'russet,' 'tawny.' The colour denoted by flavus seems to be deeper than is generally included by 'yellow,' the word being synonymous with rutilus. See Mayor on Juv. XIII. 164.

99. natae in, 'that lived to utter.'

100. posse queri, 'the faculty of screaming.' Cf. II. 483, posse loqui eripitur.

101. praeteriit. Cf. XIII. 444, n.

Parthenopeia, i.e. of Naples. Cf. 87, n.
103. **Aeolidae**, of Misenus, son of Aeolus and trumpeter of the fleet, whose death and funeral are related Virg. *Aen.* VI. 160-235. The promontory named after him is still called *Cape di Miseno*. It seems difficult to suppose that the words are genuine, not only because Aeneas could hardly be said to sail past a tomb which he builds himself during his voyage (cf. 157, v.), but especially because he would pass it on the right hand and not on the left.

*loca . . . undis*, a description of **litora Cumarum**. Just north of Cumae was Palus Literna (*undosis squalida terris*, Sil. Ital. VII. 277), south of it Palus Acherusia, and towards Baiae the deep basin of Lacus Avernus and the shallow lagoon of Lacus Lucrinus.

104. **antra Sibyllae**, a cave behind a temple of Apollo on the eastern side of the cliff on which stood the citadel of Cumae. It is mentioned by Aristotle, *Mir. Ause.* 95, and is famous historically in connection with the siege of Cumae by Narses (553 A.D.), who destroyed the cave by mining through it. The Cumaean Sibyl, identified by some with the Erythraean and generally said to have come from the east, was the most famous of the ten or twelve prophetic women known by the name. It was she who brought the Sibylline books for sale to Tarquinius Superbus, and the renown of her prophecies became yet greater from their association with Christianity. In mediaeval hymnology the Sibyl, often with the title the Cumaean Sibyl, figures as the one prophetic personage in the heathen world whose utterances were deserving of universal attention. To this day in the religious processions during Holy Week at Seville, the Sibyls form prominent figures, and in the old mystery plays they were frequently introduced. Besides three series of paintings representing the Sibyls at Cheyney Court, Herefordshire, at Augsburg, and at Munich, the Cumaean Sibyl is represented in a fresco at Amiens Cathedral, holding a scroll on which are written lines 5-7 of Virgil’s IVth Eclogue, with an inscription below recording her prediction in the eighteenth year of Tarquinius Priscus

‘Que Ihs-Crist seroit nay de Marie
Et que partout y auroit paix (unie ?).’

I have taken these particulars from the late Dr. Husenbeth’s *Emblems of Saints*, Norwich 1882 (Appendix I. Iconography of the Sibyls, by W. Marsh).

106. **tellure moratos.** Cf. XIII. 125.

109. **per ignes.** Cf. XIII. 623-8.

110. *petitis,* ‘thy prayer.’ Cf. 92, *n.*

111. **Elysias domos.** Following Virgil, Ovid places the abode of the happy dead in the underworld, not, as Homer (*Od. IV. 563-8*) and Hesiod (*Op. et Di. 170-3*, cf. Hor *Epod. XVI.*), in a distant western region (the ‘Happy Isles’ of Tennyson’s *Ulysses*), where the life of the golden age is reproduced.

**regna novissima,** the last of the three realms assigned to Jupiter, Neptune and Pluto.


117. **opes,** its wealth of inhabitants.

**atavos,** ‘ancestors,’ as *avus* and its other compounds are used. The reference is to Virgil, *Aen.* 648-50, where Aeneas sees Ilus, Assaracus and Dardanus.

**senilem.** Cf. XIII. 533.

118. **iura locorum,** a brief reference to the discourse of Anchises to Aeneas, Virg. *Aen.* VI. 713-51.


120. **adverso tramite,** ‘up the steep path,’ ‘with the path against him,’ an expression similar to *adverso flumine.* In Virg. *l.c.* 899 Aeneas and the Sibyl pass out of the ivory gate, and the former immediately returns to the ships.

122. **opaca crepuscula,** not the twilight of evening but the ‘darkness visible’ of the cavern opening upon the lake of Avernus, and subsequently of the woods with which in early time the sides of the crater were covered, just as Virgil says of Aeneas and the Sybil, when they enter the cavern at early dawn (*Aen.* VI. 255), *ibant obscuri sola sub nocte per umbram* (ib. 268), which he proceeds to explain by the comparison of earthly night (ib. 270-5).

123 **dea praesens,** ‘very goddess,’ in actual presence. Cf. 727, *n.*

125. **muneris esse tui,** ‘to be the gift of thy bounty,’ to owe my life to you. Cf. *Trist.* I. vi. 6, *si quid adhuc ego sum,* *muneris omne tui est,* V. 343, *Cereris sumus omnia munus.*
126. *visae,* though I looked upon it close. For *videre* thus used of seeing that which is dangerous to approach, cf. Virg. *Aen.* III. 431, ib. VI. 134, and the similar use of *aspicere* 168.

128. *templa.* In Virgil (*Aen.* VI. 71), Aeneas promises to build a temple in which the oracles of the Sibyl shall be kept, in allusion probably to the action of Augustus in placing the Sibylline books under the statue of the Palatine Apollo.

131. *dignare,* imperative of *dignor,* R. § 495.

neu... erres. Cf. 32, n.


*dabatur,* ‘was offered,’ ‘was to be given.’ Roby, § 1454. 3, R. § 591, 3. For the indicative mood thus in place of a hypothetical apodosis cf. 140, and see Roby § 1574 (3), R. § 654 (3).

133. *patuisset.* The mood, as of *paterer* in 141, is due to the hypothetical character of the condition (Roby, § 1550, R. § 648), though it would also be required by what is virtually *oratio obliqua* (Kennedy, *P. S. L. G.* § 191, Arnold’s *Lat. Prose Comp.* ed. Bradley §§ 449, 474).

134. *hanc,* sc. *virginitatem meam.*

135. *quid optes,* ‘what you will ask.’ Cf. XIII. 708, n.

*hausti.* Cf. XIII. 425, n.

137. *haberet.* The mood is that of *oratio obliqua,* Roby § 1776, R. § 760, 1.

*corpora,* ‘grains.’

138. *vana,* ‘weak,’ ‘futile,’ ‘ineffectual,’ ματάων, of a person whose hopes, endeavours, or predictions are doomed to be disappointed or falsified. Cf. Liv. I. xxvii. 1, *vanum ingenium,* Virg. *Aen.* I. 392, *nī frustra augurium vani docuere parentes,* where the explanation ‘impostors’ seems quite inappropriate, Juv. III. 159, *sic libitum vano qui nos distinxit Othoni,* id. XIV. 211. It may be doubted whether the word ever has the force of ‘wilfully deceiving.’ See Henry on Virg. *Aen.* II. 80, and compare with his explanation VIII. 722, where *fallere* seems to have the same alternative force as *mendacem* used of Sinon.

139. *excidit ut paterem,* ‘I forgot to ask,’ a consecutive subjunctive, Roby, § 1700, R. § 712 (b). For the incident
compare the similar narrative of Tithonus, for whom Aurora begs the gift of immortality:—

\[ \nuγηλη οὐδ' εὖδησε μετὰ φρεσὶ πότνια Ἡδως ἰβην αἰτησαι, ξύσαι τ' ἀπὸ γῆρας ὁλοιν. \]

**Iuvenes annos**, 'young years,' as in VII. 295. **Iuvenes**, being emphasised by position, has predicative force, 'that my years should be years of youth.'

**protinus** with **peterem**, 'ask forthwith,' 'go on to ask.'

141. **si paterer**, 'if I had been willing to endure,' the imperfect subjunctive having the same force of process, tendency or inclination as the imperfect indicative (132, n.).

143. **terga dedit**, 'has fled.'

**aegra senectus.** Age is often spoken of as a disease; cf. Arist. *On Gen. An.* V. iv. 10, 'Oρθῶς δ' ἐχει καὶ λέγειν τὴν μὲν νῦσον γῆρας ἐπικτητον, τὸ δὲ γῆρας νῦσον φυσικὴν ποιοῖς γυνὶς νῦσοι πτετα ἀπερ καὶ τὸ γῆρας.


146. For a similar definition of time cf. *Fast.* III. 557:—

*tertia nudandas acceperat arca messes inque caros ierant tertia musta lacus.*

147. [Ovid probably wrote *cum me tanto de corpore parvam,* but MSS., including Can.?, have *de tanto me,* R. E.]

148. **longa dies,** 'the length of days,' 'long years.'

151. **cognoscet,** [*Vel non adgnoscet* Can.7. So in II. 183, where most MSS. give *iam cognosse genus piget,* the Harl. 2610 gives *iam genus agnoscit* (l. *agnosci*) piget. R. E.]

**dilexisse,** without se. Roby, §1346. Cf. II. 693, III. 573, Liv. XXV. ix. 13, *nota vox cius . . . dicentis vic sustinere grandis bestieae onus.* The same use, though requiring different expression in English, appears in 250.

152. **mutata ferar.** Cf. VII. 61, _quo consuige felix ct dis cara ferar, Her.* VI. 114, *en ego Minoo nata Thoante ferar, Trist.* V. xiv. 4, _tu tamen ingenio clara ferere meo._ In all these passages *ferre* means, 'to be recognised in speech,' 'to be known,' 'to pass,' and so very little more than 'to be,' 'to live.' So it means 'to be current,' 'to be extant' in Hor. *Epp.* II. ii. 112, where see Wilkins's note. We may compare the similar usage of
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nulli videnda, 'though I must be seen of none.'

153. voce. According to Haupt local tradition asserts that the Sibyl still exists as a voice heard in the caverns under Cumae.

154. convexum per iter, 'on their upward way,' 'as they climbed the steep.' But while the English only expresses the inclination of the ground, convexus (conveXo) has also the idea of circularity 'converging on all sides to a centre,' and so is applied equally to things which we should call respectively 'concave' (as here to a volcanic crater) and 'convex' (as in XIII. 911, to a mountain cone), though in both cases it happens that the circumference is looked at from the central point, and so the translation must represent the ascent from the lake and the descent from the mountain. See a discussion of the word in Henry, Aeneidea, vol. i. pp. 784-7. It is to be remembered that they are issuing not from the Sibyl's cave of 104, the antrum of Virg. Aen. VI. 11 and 42, but from spelunca of ib. 236, which was situated by the side of the lake Avernus, and to reach which Aeneas and the Sibyl alike had to descend the sides of the crater, just as Hannibal did in order to offer sacrifice by the lake; ad lacum Averni per speciem sacrificandi ... descendit, Liv. XXIV. xii. 4. By local tradition the two were subsequently confused, and the name Grotta della Sibilla is still given to an excavation by the lake, probably the opening of an unfinished tunnel.

155. Euboicam. Cumae or Cyme owed its origin to a joint settlement, first upon Aenaria (cf. 89, n.) and subsequently upon the opposite mainland, of colonists from Cyme in Aeolis and Chalcis in Euboea. It derived its name from the former, but recognised the latter as its metropolis, and so is called Euboean or Chalcidian (cf. Virg. Aen. VI. 2 and 17). Tradition placed the foundation of the city a century after the Trojan war, 1050 B.C.

emergit. [Emersit, Can.?] perhaps rightly, as M has emersus. R. E.]

156. sacris ... litatis, 'due acceptance gained in sacrifice.' The transitive use of litare is after Virg. Aen. IV. 50,
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where Servius says: diis litatis dicere debuit: non enim sacra sed deos sacrar sacras litamus, id est placamus. [Can.7 omits que. R.E.]

157. litora, Caieta, Gaeta, so called from the nurse of Aeneas, who died and was buried there (441, Virg. Aen. VII. 1–4). Virgil is here less precise than Ovid, for he has already called the place Caieta in Aen. VI. 909.


Ulixæi [Can.7 m. pr. Ulixtis. This is important. Most MSS. seem to give Ulixis. But M had Ulixe a. m. pr., altered to Ulixis. From Priscian, and from our ears, we know that Ovid wrote Ulixæi. But in 180 Can.7 has Ulixis equally rightly. R.E.].

161. Achaemeniden. The story of the desertion of Achaemenides by his Greek companions, and of his rescue by Aeneas on his first visit to Sicily is from Virgil Aen. III. 588–654, where it is apparently original,

162. qui interrogative, R. § 207.

163. barbara, as Phrygian or Trojan. Cf. 220.

165. non hirsutus, not presenting the appearance described in Virg. III. 593–4, dira inluxies immissaque barba, consortum tegumen spinis.

166. suus, restored to himself in appearance. Cf. III. 203 (of Actaeon), lacrimaeque per ora non sua fluxerunt, V. 546, ille sibi ablatu fulvis amicitur in alis.

spinis. ‘The parts of which his dress consisted were attached to each other not, as usual, with studs or buttons, but, as among the Indians still, and among the aborigines of whatever country, with skewers. Henry, Aeneidea, vol. ii. p. 499.

168. aspiciam, R. § 666. Cf. 126, n. The oath would be a strong one in the mouth of Achaemenides.

169. hac . . . carina, ‘if home and Ithaca are dearer to me than this ship.’ The present reading, which is adopted also by Siebelis and Zingerle, was first edited by Heinsius in place of the older reading hacc mihi ni potior domus est Ithacique carina. M has ne patiar and Ithacique. [Hec mihi ni potior domus est Ithacique carina, Can.7 Against Heinsius I think this reading may be right. ‘If this is not in my eyes a preferable home (to my own) and a better ship of Ulysses (than the real one in which I once voyaged), or if I feel ought less of reverence for Aeneas than for my own father? Achaemenides speaks
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with bitter remembrance of the home of poverty he had been obliged to leave, and of the unfortunate fate which had attended him as the companion of Ulysses. *Ithacique* is certainly right. It is taken from Aen. III. 629. R.E.]

170. *veneror*. For the mood see R. § 657 (b).


172. *quod*, ‘seeing that,’ ‘whereas,’ Roby, § 1745, R. § 741. Notice that ‘because,’ is inadmissible here, and that the term causal is too limited to express in all cases the relation of the clause introduced by *quod*. But possimne . . . esse may be read parenthetically, when quod . . . respicio will be, like quod . . . *venit*, constructed with *ille dedit*.

*sidera solis*. For the plural cf. Virg. G. I. 204, *Arcturi sidera*, where it need not be understood of the whole constellation Bootes. *Sidus* is not uncommonly used of the sun, as in IX. 286, *cunn . . . decimum premetur sidere signum* (i.e. in the tenth month). See other passages in Lewis and Short, and cf. I. 778, *postosque sub ignibus Indos sideris*, IV. 169, *sidera qui temperat omnia tuce cepit amor solem*.


*anima haece*, ‘my soul,’ the Latin word being used, like the English, for the living being. Cf. XIII. 76.


*iam nunc*, ‘this instant.’ Cf. Hor. *A. P.* 43, *iam nunc dicit iam nune debentia dicit*, where see Wilkins’s note.

176. *condar*, in the sense of burial, as in 442. For the living tomb cf. 209, VI. 665, (of Tereus), *seque vocat bustum miserabile nati*.

177. *quid . . . animi*, ‘what were then my thoughts?’ Cf. V. 626, *quid mihi tunc animi miserae fuit ?

*nisi si*, ‘save when,’ a combination rather frequent in Ovid. Cf. 561.

180. *prodere timui*, Roby, § 1344, R. § 534. The use of the infinitive as direct object with *timeo* and *metuo*, though not with *vereor*, is almost entirely poetical.

*clamor Ulixis*, the taunts addressed to Polyphemus from the ship, *Od. IX.* 475-525, by which the giant was provoked to hurl two masses of rock in the direction of the voice.

**monte revulso,** the first attempt, in which Polyphemus throws too far, **medias in undas,** Hom. Od. IX. 481:—

\[
\text{ὑκε ὅ τ ἀπορρήζα κορυφήν ὀρεος μεγάλωι,}
\]

\[
κάδ ὅ ἐβαλε προπάροιθε νεὸς κυνοπράφοιο.\]

182. *tormenti.* This simile is used also in VIII. 357, *utque volat moles adducto concita nervo,* IX. 217 (where Hercules hurls Lichas into the sea), *terque quaterque rotatum mittit in Euboicas tormento fortius undas.* It is taken from Virgil Aen. XI. 615, *excussus Aconteus fulminis in morem aut tormento ponderis acti,* ib. XII. 921 (of Aeneas hurling his spear) *murali concita nunquam tormento sic saxa fremunt nec fulmine tanti dissultant crepitus.*

183. *giganteo lacerto,* 'with his 'giant's arm,' an ornamental epithet for which cf. XIII. 533, n.

**saxa,** the single rock (cf. XIII. 108, n.) of the second throw, *Od.* IX. 537-41.

184. *ventusve* (which should have been printed, the reading of M retained by Haupt and Korn), the current of air set in motion by the mass of rock, an exaggeration not greater than that of comparing the hurling of Aeneas’ spear to the ‘stammering cracks and claps,’ of the thunderbolt. So Conington takes *immane turbine* in Virg. Aen. VI. 594, on which see Henry, Aeneidea, vol. iii. p. 351.

185. *ut vero.* Terrible as was the spectacle of the attack upon the ship, it was less terrible than what followed when the giant realised that his destroyer had escaped. For the force of *vero* cf. IV. 107, VIII. 32, Liv. XXI. liv. 9, *ut vero Numidas insequentes aquam ingressi sunt,* *tum rigere omnibus corpora,* on which Key remarks (*Lat. Gr.* § 1456): ‘Observe that the full translation of *ut* after *ut* or *ubi* is not given until the *apodosis* as it is called of the sentence. To understand the force of *ut* in this passage, it should be known that the Roman troops had come out of their camp without sufficient clothing, without breakfast, in a winter-day amid snow and wind.’ The same force is found more commonly in *tum vero* (‘then with a vengeance’ Key i.c.), for which see Henry Aeneidea on Aen. II. 105 and 228, III. 47, IV. 896, 449 and 571, and especially on V. 659, where he observes that the words indicate ‘the production, at last, of that full effect which preceding minor causes had failed to produce.’
189. praetemptat . . . silvas, 'gropes his way through the woods.' Cf. Ibis 259, trepidumque ministro praetemptae baculo luminis orbis iter.

luminis orbis, 'sightless.' Cf. XIII. 564, n.

190. tabo, with the gore that flowed from his eye. In Virgil (Aen. III. 663) the Trojans see the giant wade into the sea and wash away the blood.

192. o si. Roby § 1582, R. § 662. Here the hypothetical apodosis is expressed.

193. saeviat, Roby, § 1632, R. § 680.


195. mihi, R. § 480.


197. quam . . . damnun, 'how naught or slight would be the loss.' See Roby, § 1759, where however no example is given of an exclamatory sentence of this hypothetical form.

198. haec et plura, sc. dixit (R. § 583), an idiom used frequently by Milton; cf. P.L. IV. 885, 902, V. 321, 404, 519, 544.

luridus, 'pale' (cf. 791), used of the emotion which produces pallor, as of a poison in I. 147, lurida aconita. Cf. χλωροθ δέος, and Tennyson's 'red ruin.'

200. inanem luminis, 'sightless.' Cf. XIII. 564, n.

201. concretam, 'clotted.' Cf. XII. 270, pars fluit in harbam concretaque sanguine pendet.

202. minimum . . . malorum. The thought of death is not so terrible as that of dying in such a manner. Cf. Virg. Aen. III. 606, where Achaemenides bids the Trojans drown him if they will: si pereo, hominum manibus perissae inuabit.
203. *prensurum*, Roby, § 1347, but this use perhaps does not belong to the infinitive.


206. *ter quater*, 'again and again,' with *addigi*. It was formerly attempted to bring the narrative into closer accord with Homer, who makes the giant eat six Greeks in all at three meals (*Od.* IX. 289, 311, 344), by punctuating after *ter* and taking *quater* alone with *addigi*. Apart from the harshness of this, Ovid evidently follows Virgil in speaking of only one meal (*Aen.* III. 623), the adverbs having, as in XII. 133, the same sense as the more usual *terque quaterque*. Notice that the first adverb does not, as in 58, multiply the second.

207-8. A close imitation, except in the *qua...iacens* of Homer, *Od.* IX. 292:

> Ἰασθὶς δ’ ὄστε λέον ὑρεσίτροφος οὐδ’ ἀπέλειπεν,  
> ἣγκατά τε σάρκας τε καὶ ὄστεα μυθλευτα.

210. *sine sanguine*, bloodless and so 'forceless,' rather than merely pale, which Achaemenides could not observe in himself. For this meaning, which is more generally recognised in the metaphorical use of the word, cf. VII. 136, *palluit et subito sine sanguine frigida sedit*, X. 59, *et color et sanguis animusque relinquit euntem*. *Exsanguis* is used in the same sense, as in IX. 224 (of Lichas hurled through the air), *exsanguemque metu nec quidquam umoris habentem*. Cf. Virg. *Aen.* II. 212, ib. VI. 401.


215. *moriri*, Roby, § 738, p. 250, R. § 339, p. 143. M has *morique*, [Bod., Can.] and D’Orville *cupidusque mori*, Can. *cupidusque mori mortisque timore*. A most difficult passage. It is nearly impossible that Ovid can have written *moriri*. On the other hand Can. cannot be right as it stands. Perhaps Can. retains part of the original reading, viz. *mortisque timore*, Combining this with the reading of the other MSS. we get *mortemque timens mortisque timore*, 'alike fearing death, and yet because I feared death staving off hunger by acorns.' R.E. Why may not the reading of Can. be right? Fear of death persuades him to foil by eating his longing to die, as it persuades the plague-stricken to foil by suicide their longing to live:

> ov.
pars animam luqueo claudunt mortisque timorem morte fugant (VII. 604).

218. post, adv. R. § 835, the ablative being that of measure, R. § 496.

220. movi, 'prevailed.' Cf. XIII. 382.

222. turbae, 'crew,' as at 607, 'people.'

223. Aeolon. Cf. 86, n. Ovid combines the Virgilian account of Aeolus as the divine gaoler of the winds (Aen. I. 52-63, cf. I. 262-4, IV. 663), who keeps them imprisoned in a mountain cave, with the Homeric (Od. X. 1-27), in which he is the human ταύλας ἄνεμων, who can help Ulysses driven to his island by raising a west wind and giving him the other winds tied in a skin.

Tusco profundo, 'in the Tuscan sea,' the Mare Tyrhenum. Profundum is frequently so used; cf. V. 439 (of Proserpine), omnibus est terris, omni quaesita profundo.


226. sumpsisse. The infinitive is used, as in the next six lines, to represent in oratio obliqua the indicative of a principal clause in oratio recta, the relative being used to co-ordinate these clauses, each of which carries on the narrative. See Bradley, § 78. This idiom seems to be neglected by the grammars; the clauses referred to in Roby, § 1784 (b), R. § 765 (b) are of a different character. For coordination by the relative in oratio recta see Roby, § 1026 (b), Kennedy, P.S.L.G. § 82, Madvig, § 448.


228. proxima post nonam, sc. the tenth.


230. esse, ratos. With this punctuation victos esse and dempsisse are coordinate. Korn and Zingerle punctuate as Merkel and Riese.

ventis, dat. R. § 474 (b).

231. venerat. For the indicative thus introduced in a subordinate clause of oratio obliqua see Roby, §§ 1797-8. R. §§ 778-9.
BOOK XIV.

232. When the winds were let out of the skin, Ulysses and his companions were driven back to the isle of Aeolus, who refused to help him further, and bade him begone (Hom. Od. X. 54-79):

οὐ γὰρ μοι θέμις ἐστι κομιζέμεν ὦδ' ἀποσέμπειν ἀνδρα τὸν ὅς ἐν θεοίσιν ἀπέχθεται μακάρεσσιν. ἐρρ' ἐπέλ ἀθανάτουσιν ἀπεχθόμενος τὸδ' ἰκάνεις.

233. Lami Laestrygonis, of Lamus, son of Neptune, a former king of the Laestrygones, a race of giant ogres and cannibals (the name is connected with λάμως, 'maw,' and lamia: see Wilkins on Hor. A.P. 340), whose country was fixed in later times in Sicily, or on the coast of Latium about Formiae, which he was said to have founded. Ovid says nothing as to the locality, there being an obvious difficulty in making Macareus relate the adventure close to Formiae at Caieta, which is afterwards called by Silius (VIII. 531) regnata Lamo Caieta. The noble family of the Lamiae was fancifully supposed to be descended from him (Hor. Od. III. xvii. 1), and Virgil introduces a Rutulian chief of the name (Aen. IX. 334). For the narrative see Hom. Od. X. 80-132.

235. numero duorum, sc. duobus (Roby, § 1302, R. § 523, numerus being used in the concrete sense of 'a body,' 'a company.'

239. trabes, 'tree trunks.' Cf. 360, n. Trabs is also specially used of the missiles thrown from engines. Cf. Val. Fl. VI. 383, Sil. Ital. VI. 280.

241. una tamen, Ulysses escapes by cutting the hawser and rowing away while the Laestrygones are busy with slaughter (Od. X. 125-32).

242. amissa . . . dolentes, Homer's ἀκαχήμενοι ἔτορ . . . φίλους ὀλέσαντες ἐταῖρους.

244. hinc, sc. from Caieta, 157. For the island of Circe cf. 10, n.

est. The MSS. have hinc, some (not M) videnda est. Haupt, followed by Korn, considers hinc . . . tuque spurious, as a gloss on 247, so connecting procul with fuge litora Circes. Zingerle reads haec . . . videnda est. [Procul hinc mihi crede with mihi following in 245 looks wrong; but several of Heinsius' MSS. give procul hinc tibi, and this admits of an easy interpretation. Ovid seems to play on the meaning of procul hinc: 'You discern your island in the distance; in the distance,
believe me (and not near), must you still see that island, which I have seen with my eyes (or, actually).’ Cf. the use of μακρὰν ἀποφείτω in Soph. O. T. 998, as explained by Jebb. Macareus is advised to let the distant view he has of Circe’s island remain distant still, and not to endanger his life by a nearer familiarity. R. E.]

245. visa mihi, I have seen it and can speak from experience.

249. Cf. Hom. Od. X. 189-202, where Ulysses’ proposal that they should explore the island finds no welcome among his crew:

μηπαιμένοις ἔργων Δαιστρύγονος Ἀντιφάτοι
Κύκλωπὸς τε βίης μεγαλήτωρος ἀνδροφάγοιο.

250. ire negabamus, ‘were for refusing to go.’ Cf. 151, n.

subire. For the infinitive thus used as indirect complement of a verb, and here expressing purpose, see Roby, §§ 1115 (4), 1362, R. § 540 (3). Lewis and Short give Stat. Theb. I. 531 as the only example of legere used with this construction. It is important to notice that the expression of purpose is only a frequent accident of the construction; the Latin infinitive stands in a general relation to the finite verb, for which often an expression of purpose might have been substituted. In the following passage, for example, the two infinitives need quite different renderings: nec tamen illa sua revocatur parce rerum faneae, turpior et saeclī vivere luxuria (‘to spare’ and ‘from living’), Prop. I. xvi. 11.


252. nimium . . . vino, Roby, §§ 1210-2, R. §§ 497 8, and cf. Hor. Od. II. xii. 5, nemium mero Hylaeum. For the story of Elpenor see Hom. Od. X. 551-60: being heavy with wine he lay down for coolness on the roof of Circe’s palace, and in his haste to descend when roused by the noise of his comrades, who were making ready for departure, missed the ladder, and fell headlong from the roof, breaking his neck. His ghost was the first to meet Ulysses in the shades, and implored him to burn and entomb the body (Od. XI. 51-83), which Ulysses did on his return to the isle of Circe (ib. XII. 8-15, cf. 10, n.). There are many allusions to his fate, as in Ibis, 485, neve gradus adcas Elpenore cautius altos, vimque feras vini quo tulit ille modo.
253. **bis novem.** In Homer (Od. X. 203-9) Ulysses and Eurylochus divide the crew into two companies, numbering with themselves twenty-three each, not twenty-two as here. The two leaders cast lots for their companies, ἐκ δ' ἔθορε κλήρος μεγαλήτορος Ἐυρυλόχου.

254-9. Ovid follows Homer, who apparently makes them tamed beasts, and not, as Virg. Aen. VII. 15-20, men transformed to beasts (Od. X. 212-9):

> ἀμφὶ δὲ μὲν λύκοι ἤσαν ὅρέστεροι ἢδὲ λέοντες,
tὸὺς αὐτὴν κατέβελξεν, ἔπει κακὰ φάμιακ' ἔδωκεν.
> οὐδ' οὖν ἄρμηθησαν ἐπ' ἀνδράσιν, ἀλλ' ἢρα τοῖς
> υἱόσιν μακρῷσι περισσαίνοντες ἀνέσταν.
> ὡς δ' ὅτι δὲν ἀμφὶ ἰάκτα κύνες δαίπθησαν ἰόντα·
> σαίνωσ'/ αἰεὶ γάρ τις φέρει μειλιγμάτα θυμοῦ·
> ὡς τοὺς ἀμφὶ λύκοι κρατεράνχυες ἢδὲ λέοντες
> σαίνων· τοι δ' ἔδεισαν, ἔπει ίδον αἰνὰ πέλαρα.

260. **excipiunt famulae.** In Homer's simpler narrative there is no mention of handmaids till afterwards. The Greeks, standing without, hear Circe ἀειδούσης ὅπι καλῆ, ἰστὸν ἐποι-χομένης μέγαν ἄμβροτον, and call to her,

> ἥ δ' ἀλψ' ἑξελθοῦσα θύρας ὀξεῖς φαεινᾶς
> καὶ κάλει· οἱ δ' ἀμα πάντες ὑδρεῖσιν ἐποντο.

**marmore tecta,** τετυγμένα δώματα Κηρκῆς ἔστοισιν ἀδεσσι (Od. X. 210).

261. **recessu,** 'an alcove,' or inner chamber, as in I. 177, marmoreo superi sedere recessu.

262. **pallam induta.** Cf. XIII. 534, n. The dress of Circe (Hom. Od. X. 543-5) is identical with that of Calypso (ib. V. 230-2):

> αὐτὴν δ' ἄργυφεον φάρος μέγα ἐνυντο νύμφην,
> λεπίδν καὶ χαρίν, περὶ δὲ ζώνην βάλετ' ἴξυι
> καλὴν χρυσέιν· κεφαλὴ δ' ἐπέθηκε καλύπτρην.

For the Roman pallida see Becker's Gallus, Eng. Tr., pp. 435-8. The **amictus** is the veil called ricinimum, which towards the end of the Republic had become a favourite portion of the Roman lady's dress.

264. **Nereides nymphaeque.** In Homer (cf. 311) the handmaids are four in number (Od. X. 350):

> γύγνονται δ' ἢρα τάλγε ἐκ τε κρηνῶν ἀπὸ τ' ἀλσέων
> ἐκ δ' ἱερῶν ποιμῶν, οἴτ' εἰς ἀλάδε προσέγουσιν.
In Homer, too, they are busied with household duties, which are particularly described (Od. X. 352-72).

265. sequentia, 'obsequious,' which may combine the literal sense of 'following' with the metaphorical sense noticed on XIII. 123. Cf. Milton, P. L. VI. 10, 'light issues forth, and at the other door obsequious darkness enters,' ib. 781, 'th' uprooted hills retir'd each to his place; they heard his voice and went obsequious.' Cf. III. 299, mutuque sequentia traxit nubila, where, as here, the word should be read with predicative or proleptic force.

266. gramina, like flores, with emphasis due to its position, startles the ear by the sudden contrast of occupation. Cf. 389, 627, where pennas and rus have the same effect.

268. ipsa...exigit. Ovid changes to suit his purpose the occupation of Circe as of her maidens. In Virgil (Aen. VII. 14), as in Homer, she is busy with weaving, arguto tenuis percurrens pectine telas. Cf. Od. X. 222.

269. quove. Zingerle reads quoque, which seems best to contrast with mixtis.

270. advertens, sc. animum, 'heedfully,' or perhaps rather 'with admonition,' in the sense of incræpans. Cf. Sen. Ep. 94 (cited by Lewis and Short), non docet admonitio, sed advertit. The mystery and horror of Circe's employment are heightened by words which suggest the occupation of the ideal Roman matron, with calathis about her, assigning tasks by weight to her maids (cf. XIII. 511), and bidding them be quick, as Lucretia does, 'nunc, nunc properate, puellae' (Fast. II. 745).

271. dicta...vuitus, 'after exchange of greeting assumed a look of pleasure.' Expansion of the countenance was a sign of pleasure, as contraction (contrahcre) of the reverse; cf. III. 318, Iovem...diffusum nectar, Stat. Theb. II. 213, diffuderat Argos exspectata dies.

272. reddidit...votis. [Constantius of Fano seems substantially right in explaining (In Ovidii Metam. Assententa 1508) bene voventibus bona vovisse Circean, 'replied to our (good) wishes with presages of good luck.' Yet as omnia is slightly forced in this sense, and omnia is found in Can.7 and other good MSS., I should prefer to retain this, and explain 'replied (responded)
to our good wishes by wishing us all the same,' or perhaps in a more general sense 'met our wishes with complete accord.'

R.E.

273. tosti... grani, 'parished barleycorns.' For the genitive R. § 524. Cf. Hom. Od. X. 234, τυρόν τε καλ ἄλφια καὶ μέλι χλωρόν ὀγνῳ Πραμνεύν ἐκίκα, ib. XX. 69, τυρῷ καὶ μέλι τ γλυκερφ καὶ ἥδει ὦνῳ. In II. XI. 637 goat cheese is grated into Prannian wine and meal sprinkled over. In V. 450 the mixture is simpler: ὅμπραχμα ῥογάντι διόλε δίδητ, iosto quod texerat ante potentia. The thick drink thus compounded was called κυκέων, in Latin cinnus. It was probably to be preferred to the mixture of sulphuric acid, oatmeal and water, which in very hot weather is served out to shipwrights in the Royal dockyards.

274. vim meri, 'the strength of wine' (as in Ibis, 486, quoted 252, n.), 'strong wine.' For vis in this sense of 'potency' cf. Ex. Pont. IV. x. 46 (of the comparative freshness of the Black Sea), vimque fretum multo perdit ab amne suam.

lacte coagula passo, 'milk that had known the rennet,' i.e. had become curdled. Cf. XIII. 830, where liquefacted coagula seems to mean the same thing as Fast. IV. 545, liquefacted coagula lacte, curd in a liquid or partially creamy state. On Italian cheese-making, ancient and modern, see Keightley's Excursus on Virg. G. III. 400, with appendix, s.v. Cascus.

275. lateant, R. § 680.


277. simul, as conjunction, like simul ac in 349 (Roby, § 1719, R. § 723) subordinating hausimus and tetigit to coepi. Originally simul is adverbial and the verbs co-ordinate, as in the general use of ac and καὶ in comparisons. What follows is in strong contrast to the simple narrative of Homer (Od. X. 237-40):

αὐτὰρ ἐπεὶ δὼκέν τε καὶ ἐκπίον, αὐτήκ' ἐπείτα
ῥᾶβδῳ πεπληγνύα κατὰ συφεύσὶν ἔργυν.
οὶ δὲ συνὸν μὲν ἔχον κεφαλάς φωνῆν τε τρίχας τε
καὶ ἄτεμα, αὐτὰρ νοῦς ἃν ἐμπέδο ὅσ τὸ πάρος περ.

279. et pudet et referam, 'it shames me yet I will tell it.' Cf. VIII. 506, et cupidio et nequico.

280. pro verbis. Cf. XIII. 569, n.
200

edere. [Reddere Can.7, probably rightly. The verse is not written in M. R.E.].

284. sumpta fuerant. As pocula no doubt refers to the cup just given by Circe, this is used for sumpta erant (pluperfect of state for pluperfect of act, Roby, § 1453, R. § 590), what Mr. Postgate calls a 'double-loaded' pluperfect (Sélèct Elegies of Propertius, p. cxiii.). The same use may be noticed with adjectives, as in IV. 551, quae præcipue fuerat pia. The effect is to place the past in stronger antithesis to the present.

287. Eurylochum. In Homer (Od. X. 232, 244-60) this is contrived, not by his refusal to drink, but by his remaining without, διατήρουσα δόλον ἔλαυ, and after some time going back to Ulysses at the ship to report the disappearance of his companions.

288. manerem, Roby, § 1530 c, R. § 641 c. We use for this indifferently either 'I should have remained' or 'I should remain.' Neither exactly expresses the force of manerem, which as past imperfect is the hypothetical equivalent of manebam. [Maneret Can.7 The verse is not written in M. R.E.].

290. certior, 'informed.' Cf. XIII. 722, n.

291. pacifer Cyllenius. Cf. XIII. 146, n. Mercury is called pacifer because Hermes, with whom he was identified, was the god of persuasive eloquence, who presided over social and especially over diplomatic intercourse (φίλαν κήρυκα, κηρύκειν σέβας, Aesch. Ag. 498), and whose characteristic emblem was the caduceus or herald's staff (εἰρήνης δῖπλον ἀμεμφής, Orph. Hymn. xxvii. 7). The serpents entwined about it (originally white ribbons) were interpreted as a symbol of fierce natures subdued to concord. Cf. Plin. H.N. XXIX. 3, 12, § 54.

292. tenetur, 'it clings.'

294. Apparently Ovid makes Ulysses refuse the cup and anticipate the stroke of the wand. In Homer (Od. X. 816) he drinks, and Circe strikes him with the words ἔρχεο νῦν συφεύδε, μητ' ἀλών λέξον ἔταλρων. The drug has no power over him, and he rushes upon her with drawn sword.

298. coniugii dotem, 'as the price of his love.' This was in accordance with Roman ideas: dos ILLA Romanorum mulierum veluti complementum pretii erat, quo mulieres sibi viros coemebant, et hinc Tacitus tamquam rem a Romanis moribus diversissimam notat quod apud Germanos soli viri sibi
coemerint uxores, non uxores viros, Heineccius, Antiqq. Rom. II. viii. 3 a. The passage referred to is Tac. Germ. 19, doten non uxor marito, sed uxor maritus offset.

sociorum corpora, merely a periphrasis for socios, although it was specially their bodies that needed restoration, aυταρ νοου ἣν εμπεδος ὄς τὸ πάρος περ (Od. X. 240). In Homer (ib. 342-4) Ulysses at first only makes Circe swear to do himself no hurt; afterwards (ib. 375-87) he refuses to eat and drink with her until she restores his companions to their proper shape.

300. percutimur caput, 'we are smitten on the head,' but the idiom nearest to this reflective use (cf. XIII. 688) is 'we get our heads struck.' In Homer (Od. X. 388-96) the counter-change is effected by a drug only; but there is the detail, which Ovid has not reproduced, that when restored they are νεώτεροι ἡ πάρος ἡσαν, καὶ πολὺ καλλιόνες καὶ μείζονες εἰσοράσασθαι.

302. quo . . . hoc, R. § 496.

304. lacertis bracchia. Both words are proper to the human shape, and so carry on the narrative; 'upper arms are there, and fore arms below them.'

305-7. Their haste to thank Ulysses is a touch added by Ovid, but he omits Circe's emotion:

ἐγνωσαν δὲ μ’ ἐκεῖνοι, ἐφυν τ’ ἐν χέροιν ἓκαστος.
πάσιν δ’ ἰμερίεις ὑπέδυ γόσο, ἀμφὶ δὲ δώμα
σμερδαλέον κανάξιζε. θεὰ δ’ ἐλέαψε καὶ αўτή.

Od. X. 397-9.

308. praesens, 'with my own eyes.'

311. ad talia sacra, such rites as Circe practised, those of magic.

314. picum. The woodpecker was a bird of importance in augury, sacred to Mars, and fabled to have joined the she-wolf in feeding the twins Romulus and Remus, Fast. III. 54.

315. insigne, 'adorned.'

316. quis foret, depending on quaerenti (sc. mihi), R. § 750.

320. Picus, a Latin prophetic deity (Fast. III. 291) represented as an early king of Latium, father of Faunus, and grandfather of Latinus. The woodpecker on the head of the statue serves as emblem of his prophetic power, just as his statue bears the lituus in Virg. Aen. VII. 187-91, where his metamorphosis is referred to. The story of it was told by Aemilius Macer,
contemporary with Ovid, in the poem on birds mentioned 
*Trist.* IV. x. 43.


322. *licet aspicias,* 'thou can'st see.' This use of *licet* 
is identical with that noticed on XIII. 18, though its relation 
to the context may require a different expression in English.

323. *ficta . . . veram,* 'and judge the original from the 
counterfeit.'

324. *per annos.* Cf. XIII. 233 and 885. The meaning 
of the expression is that he had not lived long enough to see 
the quinquennial games at Olympia four times, and so was not 
twenty years old. It is inaccurate, because the games took 
place really every fourth year, and the period including four 
celebrations of them need not exceed thirteen years.

325. *Graia.* Though the story is told to a Greek, the 
adjective is appropriate, as Picus was Italian. In Riese’s 
reading *Graios edere pugnam* depends upon *spectasse.*

326. *suos* acquires emphasis from its position in advance 
of *vultus,* an emphasis carried on by *illum.*

327. *verterat,* just as *advertere* is used in Tacitus of 
'drawing the attention of,' as *Ann.* II. 172, *octo aquilae im-
*pératorem advertere.* We may compare our expression, 'to 
turn any one's head.'

328. *Albula.* Haupt takes this to be the tributary of the 
Anio so named, the outlet of the *Aquae Albulae,* but it may be 
the Tiber under its earlier name (cf. 616, n.), as it is wherever 
else the name occurs in Ovid, *Fast.* I. 389, IV. 63 and V. 
646.

**NUMICI, SC. AQUE.** Cf. 579, n.

329. *Almo,* a stream falling into the Tiber about half a 
mile below the walls of Rome. It flows between three and four 
miles from a source over which a grotto was built, probably in 
imperial times, still containing the mutilated statue of the 
tutelary nymph. At the point where the Almo joins the Tiber 
was landed in 204 B.C. the statue of Cybele brought from 
Phrygia, whence arose the custom frequently mentioned of 
washing the statue itself with the sacred implements in the 
waters of the Almo at that place every year (*Fast.* IV. 337-40).

330. *Nar,* a larger tributary of the Tiber, the modern 
*Nera,* which, rising on the borders of Picenum, where Umbria
and the Sabine territory meet, flows along their border to the Tiber. It was noted for the white tinge of its water, for which see 616, n., and cf. Virg. Aen. VII. 517, *sulfurea Nar albus aqua.*

**Farfarus,** the *Farfa,* a stream which enters the Tiber about thirty-five miles from Rome. Servius identifies with it the Fabaris of Virg. Aen. VII. 715.

**opacae undae,** genitive of quality, R. § 524.

331. **colunt,** "haunt."

**Scythicae . . . Dianae.** Near Aricia in one of the craters of the Alban hills, the sides of which are thickly wooded, is a lake still called *Lago di Nemi,* from a grove and sanctuary of Diana which stood upon its bank. This sanctuary had a legendary connection with the worship of the Tauric Artemis, for Orestes was said, after carrying off from the Scythian Chersonese (the Crimea) his sister Iphigenia and the image of the goddess, to have brought the latter with him to Aricia, where he settled and was buried. The connection was possibly suggested by a comparison between the human sacrifices of Artemis and a horrible custom which prevailed at the Nemus Dianae. The priest (who was called *rex nemorensis,* which gives point to *regnum nemorale*) was always a runaway slave, who appointed himself by killing his predecessor. This custom was found still in use by Pausanias towards the end of the second century A.D., and Suetonius relates of Caligula (35): *nemorensi regi, quod multos iam annos potiretur sacerdotio, validiorem adversarium subornavit.* Cf. Fast. III. 271:

*regna tenent fortesque manu pedibusque fugaces, et perit exemplo postmodo quisque suo.*

333. **nymphen.** Ovid frequently uses the Greek forms of this word for the sake of sound or metre. Cf. Fast. III. 659 for the accusative, and for nominative or vocative 762, I. 744, III. 357, Amor. II. xvii. 15, and the following passages in the Fasti, I. 435, III. 659, V. 123, 197, VI. 107. On the Latin use of Greek nouns see Kennedy P. S. L. G. § 22, and cf. XIII. 423, n.

334. **Ionio.** There is another MS. reading ancipiti (with reference to the double face of Janus, as he is called biceps, Fast. I. 65), which Merkel regards as an evident interpolation. M has hionio, and Zingerle mentions a variant Aonio. He adopts Rappold's conjecture Aunonio, the point of which epithet would be the
exclusively Italian character of Janus, cf. Fast. I. 89, quem
tamen esse deum te duxam, Jano biformis? nam tibi par nullum
Graecia numen habet. Ionio is interpreted of Janus merely as
an immigrant from beyond the Ionian sea, with reference to an
independent tradition that he came from Perrhaebia, an inland
district of Thessaly, for the epithet can be connected with that
district itself only by the mention in Strabo of an insignificant
stream Ion, a tributary of the Peneius. Merkel believes that
hionio in M has arisen from a combination of two errors, one
similar to that by which the same copyist has written in 609
innominis for binominis, the other to that by which in XI. 366,
he believes niveis to have arisen from mucis (where Korn reads
invneis). He thus arrives at innocuo, an epithet applied to
Deucalion and Pyrrha in I. 327, which is illustrated by the
description of the mild and peaceful rule of Janus in Fast. I.
247-54. [From the obvious play of sound in Ionio Iano I
have no doubt that this is the right reading, though Can.7, Bod.,
Can.1 agree in reading ancipiti. Heinsius is probably right in
explaining Ionio of Janus as a Perrhaebian god from beyond the
Adriatic or Ionian sea. The other suggestion of Heinsius that
Inno is the true reading, and that Janus is here identified with
Palaemon or Portunus is improbable. R.E.]

Venilia, a sea-nymph introduced by Virgil (Aen. X. 76), as
mother of Turnus and sister of Amata wife of Latinus. She
was wife of Daunus (not Faunus, as Dict. Biogr.).

336. cunctis, dative R. § 474, (b).

Laurenti, of Laurentum, a sea-coast city of Latium, and
according to the legend its capital before the government was

337. rara, 'excellent.' Cf. Hcr. XVII. 93, est quoque,
confiteor facies tibi rara.

338. movere, not in the metaphorical sense, but literally
of setting in motion two things of which the special character-
istic is immobility, so that the word has the same appropriate-
ness as mulcere, morari and retinere. Cf. VII. 204-5. The
voice of Canens possesses the same power as the lyre of Orpheus
or Arion, of which there are many descriptions, as X. 86-105,
Fast. II. 84-92, Ars Amat. III. 321-6. So Apollo was said to
have built Troy and Amphion Thebes by playing on the lyre,
Hcr. XVI. 180, Hor. A. P. 394.

341. cum modulatur. Roby, § 1721, R. § 725. Korn
and Zingerle read dum.
feminea voce. Cf. XIII. 533, n.


345. contractus. Cf. XIII. 534, n.

ab auro. Cf. XIII. 597, n., ib. 720, n.

347. novas, other than such as grew about Circeii.

350. herbas, for herbae, an instance of what is commonly called attraction of the antecedent, or in Greek inverse attraction. See Roby, § 1067, or better Madv. § 319 obs.

351. medullas, often spoken of as the seat of love. Cf. Cat. XLV. 16, ignis mollibus ardet in medullis, where Dr. Ellis quotes medullitus amare from Plaut. Most. I. iii. 86. So in I. 473 (of Cupid shooting his golden arrow), laesit Apollinas traiecta per ossa medullas.

353. ne posset, Roby, § 1700, R. § 712 b. She was prevented from approaching by the pace of the horse and the presence of his retinue. Ne is frequently found with facere and efficere in consecutive clauses. Cf. XII. 282, quod ne permittat in hostem ipsa facit gravitas.

354. circumfusus satelles, 'his throng of attendants.' For the collective force of satelles cf. XIII. 690, n.

355. 'non' ait. [Non tamen, Can. Bod. The abruptness is quite in Ovid's manner. R.E.]

rapiare licebit. Cf. XIII. 862, n.

357. nec me, [Can. Bod. It is nearly certain that Ovid would not have omitted me. R.E.] Korn and Zingerle read et non.

360. densum trabibus. Cf. 239, VIII. 329, silva frequens trabibus, XI. 642, ille in humum saxumque trabemque vacaret anima feliciter omnia transit.

praedae umbram, 'the phantom quarry.' Umbram seems to be what is called by Jelf (Gr. Gr. § 442 e), an 'adjectival substantive,' the expression being comparable to such as πυρὸς σέλας ('bright fire') Aesch. P. V. 7, φωτῶν ἀθλίων ἱκτήρα ('poor suppliant mortals') Soph. Oed. Col. 923. Cf. Virg. G. IV. 441, miracula rerum, Aen. I. 204, discrimina rerum, Prop. III. vii. 52, fulminis ira cedit (and see Hertzberg Quaest. Propert. p. 149), Juv. IV. 39, spatium admirabile rhombi ('a marvellous great turbot') and perhaps Lucr. V. 369, cladem
periclí, ib. 1193, murmur magnum minarum (Munro gives the epithetic force to the genitive). Cf. also Milton, P. L. VI. 212, 'overhead the dismal hiss of fiery darts in flaming volleys flew,' ib. IX. 270, 'the virgin majesty of Eve ... replied.'

364. pedes, 'on foot.'


367. confundere, 'to wreck' and make unrecognisable, used especially of the effect of a crushing blow, as from a log of wood, V. 58, a huge candelabrum, XII. 246-53.

368. patrio, sc. solis. Cf. 10, n. So Medea (daughter of Aeetes son of Helios) VII. 208, currus quoque carmine nostro palle avii.

bibulas, 'dank,' of clouds full to bursting and so dark and heavy. Cf. 632, n., XIII. 901. Having the general meaning of 'absorbent,' the word does not, like our 'thirsty,' imply the absence or lack of moisture. Cf. IV. 780, maduere graves adspersae penneae, nec bibulis ultra Perseus talaribus ausus credere (where graves is proleptic, and bibulis, 'soaked,' emphatic), Ars Amat. I. 233, vinaque cum bibulas sparsere Cupidinis alas, permanet et capto stat gravis ille loco, Mart. XI. xxxii. 2, de bibula sarta palude teges. So in Virg. G. I. 114, paludis collectum humorem bibula deducit arena, where Keightley takes bibula arena of the absorbent soil from which the water is to be drawn off, so that it may mean 'spongy,' 'soaked.' And this is the most natural meaning of the word when it is used in connection with the breaking waves, as in Her. XIX. 204, quem postquam bibulis illis sit fluctus harenis, Lucr. II. 376, bibulam pavit aequor harenam. 'Spongy' receives the same accession of meaning in Macbeth, I. vii. 71.

subtexere, 'to weave a veil over.' Cf. Lucr. VI. 482, et quasi densendo subtextit caerula nimbis, Virg. Aen. III. 582.

369. tum quoque. The charm does not fail of its wonted effect.

372. per, o, tua lumina, R. §§ 798, 831 (b).

373. ceperunt, 'have captivated,' a metaphorical use like that of rapuit in XIII. 775.

374. consule ... ignibus, 'have regard for my love.'

376. Titanida. Cf. XIII. 968, n.
377. *ferox*, ‘in anger.’


380. *socialia foedera*, of the marriage tie, as *Her. IV. 17.*

383. *non impune feres.* This phrase, which seems not to be noticed in Lewis and Short, is something like our ‘to carry it off.’ Cf. XI. 207, XII. 265, VIII. 494, (without a negative) *ergo impune feren.* But it is also found with the ordinary sense of permitting or enduring, as in VIII. 279, at *non impune feremus, quaeque inonoratae, non et dicemur inultae.*

reddere, fut. pass.

*Canenti.* The repetition in the same position in the verse is effective.

384. *laesa.* Notice that the gender necessarily anticipates *femina.*

*faciat,* ‘does’ or ‘can do,’ ‘will do,’ the present, as a tense of incomplete action (R. § 591), describing in the subjunctive, as in the indicative, capacity or tendency.

385. *rebus.* Cf. XIII. 382, n. As Haupt remarks, *rebus* is feeble after *disces,* while *ait* is unintelligible after the *ait* immediately preceding, for which *enim* is found only in late MSS.


388. *solito,* ‘than his wont,’ Roby § 1270, R. 513 (b).


*pennas.* The emphasis expresses his surprise as in V. 671. Cf. 266, n.

390. *accedere silvis,* not in the literal sense, for he was already in the woods, but metaphorically, ‘to join ’‘to be recruited to.’ Cf. V. 674, *voluercasque novas accedere silvis.*

391. *fera robora,* the wild tree-trunks.

393. *traxere,* ‘took,’ ‘donned,’ as in *Fast. IV. 561* of Ceres veiling herself in cloud: *nubem trahit.* So ζισιωσθείσαι is
used. Ovid’s description does not exactly suit any species of woodpecker, but is nearest to *Picus major*, which is said to be common in Italy.

394. *momorderat*, ‘had clasped.’ Cf. VIII. 318, *rasitis huiic summam mordebat fibula vestem*.

396. *antiquum*, of his former self. Cf. XIII. 397, *n*

398. *nomina*, of a single name, as very frequently. Cf. 612.

399. *tenuaverat*, the opposite process to *densetur* of 369.


401. *premunt*, sc. *Circen*, which is to be taken also with *reposcunt*.

402. *vim ferunt*, ‘are for using force.’

403. *sucos veneni*, ‘poisonous juice.’ R. § 523 (b).

404. *Noctisque deos*, as in the invocation of Medea already referred to, VII. 192-8. The expression is to be under-stood of the children of Nox, according to Hes. Theog. 211-25:

\[ Νῦς δ’ ἐτεκε στυγερον τε Μόρον καὶ Κῆρα μέλαιναν καὶ Θάνατον, τέκε δ’ Ἄπνοι, ἔτικτε δὲ φύλον Ὀνείρων. \]

Cf. the similar list of the children of Erebus and Nox in Cic. de Nat deor. III. 17.

**Ereboque Chaooae**, ‘from Erebus and Chaos,’ R. § 509.


408. *pabula*, ‘pasture,’ ‘herbage.’ Cf. 43, XIII. 943.

409. *lapides*, ‘rocks.’


411. *squalere*, used of that which has its outline or surface broken, as of the Gorgon’s head (IV. 656) with reference to the *alternis immitctos crinibus angues* (ib. 792), of an arrow encrusted with poison, Fast. V. 397, *squalentia tela venenis*, of a temple roof overgrown with seaweed, I. 373, *fastigia turpi*
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squalent musco, of the Romans before shaving was introduced, Juv. VIII. 17, squalentes avos. Here the ground is described as 'rankling' or 'sweltering' with snakes.

silentum, 'of the dead,' as in XIII. 25.

412. monstris, the strange sights and sounds.

vulgus, 'the knaves,' 'the varlets.'

paventis, sc. vulgi.

ab attactu. Cf. XIII. 105, n., and 720, n.

variarum...ferarum, 'strange shapes of beasts diverse.' Cf. Virg. Aen. VIII. 698, omnigenuinque deum monstra. The beasts are said to come upon the men, just as Milton (P. L. IX. 505) speaks of the serpents 'that in Illyria changed Hermione and Cadmus.' In both cases the change is external only, the human identity being preserved.


Tartessia, of Tartessus in Spain, used to indicate the extreme west. Cf. Sil. Ital. III. 399, Tartessos stabulanti conscia Phoebo.

419. obvia, 'to meet him.'

423. totidem...lumina, six days.

426. Thybris, a Greek form (Θυβρίς or Θυβρίς) of Tiberis, frequent in poetry, with genitive Thybridis (XV. 432), accusative Thybrim or Thybrin (II. 259), Roby, § 501, R. § 170 (2).

longa ripa seems to mean little more than 'along the bank,' as in I. 13, nec brachia longo margine terrarum porreverat Amphitrite, Merkel suspects that some more definite indication of place is concealed.

428. [Ipsos modulata dolores, Can.7 rightly. The other reading ipso modulata dolore is very tame, though found in Bod. and seemingly in the Marcianus. R. E.]. King translates 'still tuning grief to music.' Heinsius conjectured spissos modulata dolores.

429. olim, (R. § 226) of a time contemplated, 'at yon time,' and so 'in the season,' 'at times.' as Fast. III. 555, ut ov. P
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olim amisco dubiae reges vagantur aperes, XI. 508, ferreus olim cum laceras aries ballistave conceitit ares. Cf. XIII. 512, n.

430. Ovid has used this simile of the dying swan also in *Hor. VII. 1* (Dido of her epistle to Aeneas), *Fast. II. 109* (of Arion) and of himself in *Trist. V. i. 11-4* (which illustrates exequialia):

> utque iacens ripa deflere Caystrius ales
dicitur ore suum deficiente necem,  
sic ego, Sarmaticus longe proiectus in oras,  
efficio, tacitum ne mihi funus cal.

431. extremum, 'last of all,' R. § 224.

liquefacta. Cf. XIII. 534, n.

medullas. Cf. 351, n.

433. Canentem, no doubt an invention of Ovid's.

434. Camenae. These were not the Greek Muses, with whom they were identified by poets as early as the time of Livius Andronicus, but native Italian goddesses of song and prophecy (originally Casmenae from the root which appears also in *carmen*).

437. At the end of the year's stay with Circe Ulysses is urged by his companions to renew the voyage homewards (*Od. X. 472-5*). Circe consents to their departure, but bids Ulysses first to go down among the dead to consult Teiresias, an adventure which occupies *Od. XI*. On his return to Aeaea (ib. XII. 1-145) Circe predicts his future dangers from the Sirens, Scylla and Charybdis, and warns him not to injure the oxen of Helios in Thrinacia. Macareus is supposed to be landed in the course of the voyage to the Sicilian strait.

442. tumulo, R. § 480.

carmen, 'a legend,' such as is inscribed over Phaethon II. 326-8.

443. notae pietatis, R. § 524, a reference to the quality which in Virgil regularly describes Aeneas.

444. ereptam . . . cremavit, 'snatched me from Greek fire and burned me with that fire with which he ought.'

446. **procul**, with reference to the same word used twice in 244.

**infamatae**, a word used also in *Ex. Pont.* III. vi. 43. Notice that *que* is joined not to *tecta* which it connects with **insidias**, but to the epithet of *deae* which belongs to both clauses. Dillenburger has pointed out that this collocation of *que* as well as of *ne* and *ve* is a feature of the style of Horace. See a list of passages in Wickham’s note on *Od.* I. xxx. 6, where he says: ‘In all these cases the word to which it is joined is emphatic, and is usually a common element in the two clauses, the verb or adverb which gives their meaning to both, and which is placed in this way between them in order to make us feel their unity.’ It seems doubtful whether the effect is not rather to emphasise the second member of the coordination, for which the ear is thus kept waiting. Cf. 19, *n.*, XIII. 913, *n.*


**domo** is taken by Gierig to refer to the hospitality extended to Aeneas by Latinus, but seems rather to refer to the position gained by Aeneas of heir to Latinus in default of male issue Cf. 569, *Virg. Aen.* VII. 50-3, 255-8 and 421-4.

451. **Turnus**, king of the Rutulians, to whom Lavinia had previously been betrothed.

452. **Tyrrhenia tota**. Haupt refers this to the Rutulians as allied with Mezentius, king of Caere, **Latio** to the united forces of Latins and Trojans. There are several objections to this. Ovid is following the narrative of Virgil, in which the Latins, against the wishes and better judgment of their king, join the Rutulians. And though Mezentius brings to the Rutulians the aid of 1,000 men, he is at the time in exile, and his subjects, or, as Virgil expresses it, *omnis Etruria* (*Aen.* VIII. 494), with the exception of a contingent under Messapus (ib. VII. 691-705), join Aeneas. Moreover, while the Trojans, who were in small numbers, and had no other allies save the few men sent by Evander, might well be included under the *ingentis popuplos opulentaque regnis castra* of Etruria (ib. VIII. 475), the force of Mezentius is introduced as a single foreign element in the composite host of Italian races led by Turnus (ib. VII. 647).

456. **Euandri**. According to the tradition as given by
Dionysius and Livy (I. v. 2) Evander, son of Hermæs, led a colony from Pallantium in Arcadia about sixty years before the Trojan war into Italy, where he built a new Pallantium on what was afterwards known as the Palatine. Virgil represents Evander as living at the time of Aeneas' arrival in Italy, seven years after the fall of Troy, and giving Aeneas the help of his son Pallas with four hundred knights (Aen. VIII. 514-9). The mother city Pallantium, where Pausanias saw the statues of Evander and Pallas, had great benefits conferred upon it by Antoninus Pius on account of its mythical connection with Rome. It is thought that the name and story of Evander arose from an interpretation of the name Faunus (connected with favo, faustus: quidam Faunum appellatum volent quem nos propitium dicimus, Servius on Virg. Aen. VIII. 314), and from the identification of the Italian deity with the Greek Pan.


frustra. Zingerle, like Riese, prefers magnam, the reading of M, for which he compares Virg. Aen. VIII. 9, ib. XI. 226.

profugi Diomedis. After the fall of Troy Diomede returned to his capital Argos, but finding, like Agamemnon, that his wife had proved faithless to him (Ibis 350), either retired voluntarily or was expelled (476). According to one tradition he went to Aetolia to the assistance of his grandfather Oeneus, who was king of Pleuron (494) and Calydon (512), and either settled there or returned with Oeneus to Argos. According to another in attempting to return to Argos he was cast by a storm on the coast of Daunia, the northern part of Apulia. There he helped the king Daunus against the Messapians, and so gained the hand of the king's daughter Euppe (459). A number of cities traced their origin to him, but especially the city here referred to, Arpi, originally called Argyripa, which was supposed to be a corruption of 'Ἀργος ἵππιον. Cf. Virg. Aen. XI. 246, 250 and 428.


460. peregit, perfect followed by petit present, has made the request and remains a petitioner. Cf. Virg. Aen. III. 3.

462. **excusat,** 'pleads' his power (i.e. his want of power), as an excuse for not joining Turnus. In Virgil the return of the ambassador is contrived with great effect just when the Latins and Rutulians are depressed and divided, and in accordance with the purpose of the poem the reply of Diomede traces all the disasters which have fallen on the Greeks to their war against Troy, and warns them of the hopelessness of contending with Aeneas.

**se velle,** Roby, § 1351, R. § 535. *Excusare* is found with accusative and infinitive, but the abrupt introduction of the construction is a feature of Latin. Cf. Liv. V. xiv. 2, *non homines modo sed deos etiam ceciebant, in religionem vertentes comitia biennio habita: priore anno intolerandam hiemem prodigiisque divinis similem coortam &c.*

464. **neve putetis.** Cf. 32, n.

**haec,** sc. the alleged want of men.

**commenta.** Cf. XIII. 38, n.

465. **renovetur,** Roby, § 1697 ad fin.

467. *Diras* (for which *flammas* should have been printed) is a conjecture of Merkel (for *dextras* of M), for which he refers to Aesch. *Ag.* 125 and 721, the similes of the eagles devouring the hare and of the tame lion cub which deals slaughter in the house.

468. **Narycius heros,** Ajax son of Oileus, so called from his birthplace Naryx or Narycus, a town of the Locrians. Cf. XIII. 356, n., and 410, n.

**a virgine,** from the virgin goddess, Pallas. For the expression cf. II. 579, *mota est pro virgine virgo.*

469. Cf. Virg. *Aen.* II. 39-45, where the emphatic *unius* corresponds to the emphatic *solus* here. The penalty is the storm there described.

470. **spargimur,** 'we are scattered.'

**inimica.** The emphasis indicates the change in the sea's temper.

471. **noctem** 'darkness,' just as *dies* is used for 'light.' Cf. 122, n.

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474. *Graecia,* as a power or nationality. Cf. Hor. *Od.* I. xv. 6, *quam malle repete Graecia milite.* This kind of personification is rare in prose. 


476. *agris.* Merkel is inclined to read *Argis,* as he reads *Argos* in I. 601. It is noticeable however that Virgil, either through inadvertence or following a different tradition, speaks of Calydon as his destination (*Aen.* XI. 270). [**Argis** is the actual reading of Bod. and Can.¹ R. E.].

477. *memores.* Cf. IV. 190, *exigit indicii memorem Cythereia poenam.* Diomed wounded Venus in the hand in battle before Troy, as he was carrying off Aeneas who was wounded and in danger (*Il.* V. 329, *sqq.*):

*γιγνώσκων ὃς ἀναλίκης ἔνυ θεός, οὕδε θεάων τάων, αἽτ' ἄνδρῶν πόλεμον κατακοιρανέωσιν, οὔτ' ἀρ' Ἀθηναίη, ὦτε πτολίπορθος Ἐννώ.*

480. *sint vocati,* R. § 712. For the thought cf. XIII. 521, n.

481. *hiems.* Cf. XIII. 709, n.

*importunus,* of what does not forward one's plans, 'untoward.'

482. [Fuisse Can. Bod. Fuissem other MSS. I prefer fuisse (1) as simpler, (2) as more pleasing in sound, (3) as not exaggerating the impossibility of the wish. R. E.].

483. *ultima,* as we use 'extremities.' In Virg. *Aen.* I. 219, *extrema pati* is used of actual death.

484. *deficiunt,* 'faint,' as in Milt. *P.L.* XI. 108 'yet lest they faint at the sad sentence rigorously urged.'

[erroris Can.⁷ as well as Can.¹ A clearly right reading handed down unaltered from the first, but only in few MSS. Most give terroris. R. E.].
486. **patientia**, in a sense which the English word once had: Bacon, *Advancement of Learning*, II. x. 12, ‘patience hath two parts, hardness against wants and extremities and endurance of pain or torment,’ Milton, *P.L*. IX. 31, ‘the better fortitude of patience and heroic martyrdom.’


489. **est locus in vulnus**, ‘there is room to do us hurt.’ This is Merkel’s conjecture for *in vultus* of M. From the other MS. reading *in voto* Heinsius conjectured *est in voto locus* (‘then prayer may advantage men’ Golding). [*Est locus in voto Can.* Can. I Bod. I suggest *est locus ulterius* (faciendi), ‘she has an opportunity of doing us yet new harm.’ R. E.].

**pessima rerum.** Cf. XIII. 508, n.

490. **secura ... malorum**, ‘the height of misery has no care.’ Cf. Milton, *P.L*. IV. 108 ‘so farewell hope, and, with hope, farewell fear.’

491. **audiat ipsa licet.** Cf. XIII. 18, n.

**quod facit,** ‘as she does,’ *facere* like ποιεῖν being used to avoid the repetition of another verb.

493. **magno ... nobis.** Heinsius read *parvo* from inferior MSS., but the same sense, which is obviously necessary, may be ironically expressed by *magno*, ‘her great power counts for much with us.’ Merkel conjectures *magniloquentia*, referring to the use of *magniloquus* in VIII. 396. [Dampno (with *precio* written above) *stet* Can. I Two readings suggest themselves; (1) *ut magno* (or *domno*) *stet* Can. I ‘though her over-great power cost us dear,’ (2) *haut magno stat*, ‘great as her power is, it costs us but little.’ The second of these is the most plausible. I can’t think Merkel’s *magniloquentia* right. R. E.].

494. **irritans**, Bentley’s conjecture for *iratum* of M, *iritam* of other MSS.

**Pleuronius.** Cf. 457, n.

498. **vox.** Cf. XIII. 569, n. *Tenuata* is used in both its senses, literal and metaphorical, a *zeugma* for which cf. XIII. 632, n.

499. **in plumas abeunt.** Cf. XIII. 674, n., and for the details of the metamorphosis II. 373-6;
cum vox est tonuata viro, canaque capillos
dissimulant plumae, collunque a pectore longe
orrigilur, digitosque ligat inunctura rubentes,
pennu latus colat, tenet os sine acumin rostrum.

500. **maiores**, larger and stronger, for flying.

502. **magna…occupat.** Siebeles merely repeats the explanation of the Delphin editor, **magna pars pedum a digitis fuit occupata**, and King accordingly translates, ‘his feet were claws.’ The meaning seems to be the reverse of this, the toes being invaded by the foot. Ovid is describing the metamorphosis of the human foot to the webbed foot of a bird; as in II. 375 (quoted on 499), **digitos ligat inunctura rubentis.** [Almost all my MSS. read *pedis.* I think this is right: ‘a large amount of what is foot takes possession of the toes,’ i.e. instead of divided toes a solid web-foot is formed. The singular has its place and special meaning. R.E.] This use of the singular is illustrated by the meaning of *arbor, saxum, lignum,* and *anguis* noticed on 523.

503. **finem ponunt,** ‘end.’

507. **remos**, *sc.* the ship of Diomede.

**plausis,** ‘flapping.’ Cf. 577.

508. **subitarum.** Cf. XIII. 617, *n.* This generally accepted reading was first adopted by Heinsius in place of the more common *dubiarum.* [I am not sure of this correction. Ovid himself calls them swan-like, but not swans, and so Lycothron 597, κώκηνικ τεταρακέντες ευγλήνοι δορήν. But Pliny, *H.N.* X. 126, describes them as *fulicarum similes,* and *Servius on Aen. XI. 271* as identical with the Greek *ερωδίωλ,* and so Schol. Ven. on *II. V.* 412, and Antigonus, *Hist. Mirab.* 172. Their form was therefore, in the truest sense of the term, *doubtful.* R.E.]

509. **ut non…sic,** ‘though not…yet,’ Roby, § 1707 (c).

**proxima cygnis.** An instance of *comparatio compendiaria,* for which cf. XIII. 367, *n.*

510. **arida.** Apulia was famed for a degree of heat and drought (Hor. *Epod.* III. 16), which has always necessitated the removal of the flocks during the summer months to Samnium. One cause of this was the prevalence of the parching east wind called Atabulus (Hor. *Sat.* I. v. 78), the modern *Altino,* but the want of water is mainly due to the calcareous nature of the soil.
Except in a narrow belt along the coast, the population was in ancient times, as it is now, very scanty, and land was proverbially cheap. See Mayor on Juv. IV. 27.

511. gener, sc. by marrying the king's daughter. Cf. 457, n.

512. Hactenus, sc. locutus est. Cf. 198, n.

Oenides, Calydonia. Cf. 457, n.

Peucetios. The Peucetii or Poediculi were one of the three chief tribes which made up the population of Apulia, the others being the Messapians, or Iapygians, and the Daunians. They were said to be the descendants of three sons of Lycaon, Iapyx, Peucetius and Daunius, a tradition corresponding to the real affinity which facilitated the Hellenisation of this province. See Mommsen, Hist. of Rome, E. T. i. pp. 10, 495.

514. antra, 'a cave.' Cf. 104.

nubila silva. Cf. 447.

515. latitantia (cf. XIII. 786, n.), Korn's conjecture for manantia of MSS. [Bod. Can.1 Can.7 R. E.], is accepted by Zingerle. Merkel reads, mutantia, remarking that gutitis, the variant for cannis, evidently arose from manantia, and comparing for the scene VI. 326, tremulis circumdata cannis. 'Merkel's mutantia, Korn's latitantia can neither of them be thought very plausible. In Cul. 78 the cod. Vossianus (Bährens, Poet. Lat. Min. II. p. 51) gives mariantia for manantia: it would be only a further step in the development of error to find mariantia corrupted into variantia, and conversely I believe variantia to be the original word which the MSS. of the Metamm. now give as manantia. The caves shimmer with the agitation of the reeds, i.e. a variable light plays through the caves produced by their agitation' (Dr. Ellis in Journal of Philology, vol. XII. 1883, p. 75).

semicaper, sc. capripes, 'goat-foot,' an epithet proper to the goat-hoofed Pan, but transferred, like his other epithet bicornis, to the Italian Faunus, who was identified with him.

517. Apulus pastor, 'an Apulian shepherd.' There seems to be no reason for regarding Apulus as a proper name.

fugatas terruit, 'scared away,' terruit fugavitque, a use of the participle for which cf. XIII. 412, n. and Virg. G. I. 320. (of winds) segtem ab radicibus imis sublimem expulsam erucent. [I should prefer 'dispersed and scared.' R. E.]
519. rediit. Cf. XIII. 444, n.

520. ad numerum, 'in rhythm.'

pedibus. Heinsius wished to alter this to manibus, because the movement of the hands is so often specified as the chief element in dancing. Cf. Ars Amat. I. 595, si vox est, canta: si mollia brachia, saltu, ib. II. 305, Rem. Am. 334, fac saltet, nescit si qua movere manum, Amor. II. iv. 29, illa placet gestu numerosaque brachia ducit. But the rhythmic movement of the feet is also spoken of, as in Hor. Od. II. xii. 17, quam nec ferre pedem dedecuit choris and this reference seems to be fixed here by saltu agresti.

duxere, not 'led,' but 'drew out,' with reference to the long sweeping movement of the dance. So the word is used of processions 746, XIII. 699, Virg. G. III. 22, Juv. I. 145, X. 240.

521. improbat, in a bad sense, 'scoffs at.' The general sense of 'reprove,' 'censure,' passed through the French improver to the English 'improve.' See Trench, Select Glossary s. v.

has, sc. choroas.

521. saltu agresti. M has saltumque imitatus agrestem, which may be kept with the meaning 'performing a mimic clown's dance.' This sense is regularly found in the passive of imito, as in Ars Amat. I. 439; for the deponent imitor cf. Tib. III. vi. 33, difficile est imitari gaudia falsa. So in Virg. G. II. 204, putre solum—namque hoc imitamur arando, the word seems to mean 'produce artificially,' and in Tac. Hist. I. 33, imitari principem is 'to assume the emperor.'


524. mores, his disposition.

525. foliis, conjectured by Polle for the MS. bacos, which is retained by Korn and Zingerle, as by Merkel and Riese. Lucretius notices the strange fondness of goats for the leaves of the wild olive, qua nihil est homini quod amarinu' frondes et esca.

527. negata auxilia, 'the refusal of aid.' Cf. XIII. 64, n.

530. datur. Cf. XIII. 482.
avidas, with the same metaphor as in alimenta. Cf. VIII. 838-40. In the same sense rapidus is used, as in II. 123, XII. 274.

pinea texta. Cf. XI. 524, cava texta carinae, Cat. LXIV. 10, pinea coniungens inflexae texta carinae.

532. picem et ceras, with which the ships were caulked.


534. ibat. Gierig remarks on the frequent use of ire to express swift and violent motion, where a stronger word might be expected. Cf. 545, Hor. Od. I. ii. 15.

incurvae carinae, 'of the rounded hull.' "Carina should be not the keel, but the hull or lower part of the hull" Prof. Nettleship in Journal of Philology, vol. xii. (1883) p. 192, citing I. 298, Caes. B.C. III. 13, and the use of the verb carinare in Pliny XI. § 207. "The meaning of the word may perhaps help us to its etymology. I suspect that it is derived from the base cas- or car- = empty; compare careo, cas-sus, caries (properly = emptiness). Thus carina originally meant an empty husk or shell, a sense in which it is actually used by Pliny 15, 88, nam-que sunt bifidae putaminum carinae, nucleorumque alia quadrif-partita distinctio. The shape of a nut-shell may thus have suggested to the early Italians the construction of a rounded hull." Cf. XI. 524, intra cavu texta carinae, but in 552 the word is used of the keel only.

transtra. Korn and Zingerle read igne. [Can.7 and Bod. give transtra, D'Orv. castra. R. E.].

535. cum . . . complevit, Roby, § 1733, R. § 735.

memor, Roby, § 1351.

Idaeo vertice, in a sacred grove on the top of Mt. Ida. Cf. Virg. Aen. IX. 86:

lucus in arce fuit summa, quo sacra ferocabant,
nigranti picea trabibusque obscursus acernis:
has ego Dardanio iuveni, cum classis egeret,
laeta dedi.

Cybele entreats Jupiter that the ships may be proof against all dangers, which he refusing as contrary to the ordinance of fate, promises that such as get safe to Italy shall there be made immortal and sea deities. The metamorphosis takes place as the Rutulians rush on to fire them.
536. sancta deum genetrix. Cf. Virg. Aen. IX. 82, deum... genetrix Berecyntia.

pulsi aeris, of clashing cymbals, as inflati buxi of the blown flute.

538. leonibus, the car drawn by lions. Cf. XIII. 253, n. and for the matter X. 704, Fast. IV. 217.

539. inrata, predicative, and to be rendered in English adverbially or by a principal clause. In Virgil l.c. Cybele addresses the Trojans:

ne trepidate meas, Teucri, defendere naves
neve armate manus; maria ante exurere Turno
quam sacras dabitur pinus.


544. tumidum, proleptic, so as to cause it to swell.

545. Astraei. The winds were sons of Astraeus and Aurora, Hes. Theog. 378.

fratres, in emphatic juxtaposition with proelia. Cf. I. 60, tanta est discordia fratrum.

546. alma parens. So Cybele is referred to as turrita mater (X. 696), Cybeleia mater (Ars Amat. I. 507), Phrygia mater (Fast. II. 55), mater Idaca (Liv. XXIX. x. 5).

548. pronas, headforemost. Cf. Virg. Aen. IX. 119, delphinumque modo demersis aquorisa rostris ima pelunt. The two descriptions should be contrasted.

549. corpora, 'flesh,' as King translates. Cf. 64, n. IV. 443.

550. puppes. The stern, as the highest and most conspicuous part of an ancient ship, is naturally selected in metamorphosis to form the head, and the motion of the oars thus passes most easily to that of hands and feet.

551. natantia, with digitos and crura.

552. sinus, the bulging side of the ship.

553. in usum, 'to serve as.'

554. lina, the cordage.

555. caerulus, 'duskie' (Golding). Cf. 45, XIII. 288, n.
fuerat, of the time antecedent to the change. Cf. 72, n., 284, n.

556. illas, as idem in a similar use (cf. XIII. 788, n.), points the contrast.

exercent, 'ply,' 'stir,' set in motion. So it is used of ploughing, Virg. G. I. 220; of winds spreading a fire, Her. XV. 9.

558. molle, 'buxom,' soft and yielding as contrasted with duris montibus.

celebrant, 'haunt,' 'frequent.'

nec...origo, 'and no feeling of their birth touches them.'
This force of the verb is particularly common in Ovid. Cf. 667.

561. nisi siqua, 'save to such as.' Cf. 177, n. So the aves Diomedeae were said to be friendly to Greek sailors, hostile to barbarian.

563. Neritiae ratis, the ship of Ulysses (cf. XIII. 712, n.) which was broken by a storm and all his crew drowned for their offence in killing the oxen of Helios in Thrinacia, he himself escaping on floating timbers to Calypso's island (Hom. Od. XII. adjin.).

564. rigescere, to stiffen into the nature of stone, as in IX. 357 it is used of metamorphosis to a tree.

565. Alcinoi. The ship of Alcinous which carried Ulysses back to Ithaca was on its return to Scheria turned to a rock by a blow from the trident of Neptune (Od. XIII. 149-164). The rock was still shown at Corcyra, which was identified with the Homeric island of the Phaeacians, as late as the sixth century, A.D., when it was seen by Procopius, who also saw at Rome in perfect preservation the ship of Aeneas, which is here changed to a sea nymph.

566. spes erat, 'there was hope,' it might have been hoped.

in nymphas animata, 'quickened into nymphs.'

567. posse, 'might' desist, would perhaps desist.

monstri, 'the miracle.'

568. deos, on the side of the Rutulians Juno (cf. 582,
XIII. 574, for her enmity to Troy), on that of the Trojans Venus.

quodque . . . instar, 'and what amounts to Gods,' i.e. is as good as the actual presence of divine supporters. Cf. Virg. Aen. X. 773, dextra mihi deus et tellum . . . adsint.

570. Cf. 449, n.

571. vicisse, 'victory.' Roby, § 1371.

572. bella, object of deponendi as well as gerunt.

574. dicta. Cf. 152, n.

577. subvolat, 'soars.'

everberat, in expression of grief, as is shown by de-plangitur.

578. 'Its note, its form
Emaciate, and its pallid hue, beseeemed
The captured town it sprang from.'—KING.

The story seems to have arisen from the identity of name, like the other story in Hyginus, as given by Servius, that an omen given by a heron caused the town to be named after it:

582. Iunonem. The name is strongly emphasised by being postponed to Aeneia virtus. For the appeasement of Juno cf. Virg. Aen. XII. 791-841.

583. Iuli. Ovid, like Virgil, follows that form of the legend in which Iulus and Ascanius are identified as son of Aeneas by Creusa. Cf. 610, n.

584. tempestivus caelo, 'ripe for heaven,' Golding.

ambierat, 'had canvassed,' made entreaty to. Cf. XIII. 289, n.


588. nostro, sc. meo.

589. quamvis . . . numen, 'vouchsafe some godhead to bestow, although it be but small,' Golding. Haupt quotes I. 171 for the separation of the gods into nobiles and plebs:

dextra laevaque decorum
atria nobilium valvis celebrantur apertos.
plebs habitat diversa locis; a fronte potentis
caelicolae clarique suos posuerat penates.
Cf. also Ibis, 81, Mart. VIII. 1. 3, bonus accubuit genitor cum plebe deorum, et licuit Faunis poscere vina Iovem, Mayor on Juv. XIII. 46, Cic. Tusc. Disp. I. xiii. 29, maiorum gentium Di qui habentur.

590. [aliquod Bod., aliquid Can.] m. pr. I prefer aliquid 'something,' not aliquid 'some godship.' R. E.]


aspexisse. Cf. 126, n.

594. [est is ait | est celesti numine dignus, Can.] This suggests 'est ait 'est celesti numine dignus: quaeque petis pro quoque petis': 'he is, verily he is worthy of deification: worthy art thou that askest, and he for whom thou askest alike.' Yet as M has estis ait celesti numine digni, and the plural agrees better with the two nominatives, Korn is perhaps right in following Heinsius. R. E.]

596. fatus erat, 'he had said,' 'he ceased.'

iunctis columbis, the car drawn by a team of doves. Cf. XIII. 253, n.

599. Numicius or Numicus, a small river of Latium, identified from its description as sluggish and overgrown with reeds, and from its situation between Laurentum and Ardea with the Rio Torto. It is mentioned chiefly in connection with Aeneas and Anna Perenna.

600. Aeneae dat. with abluere.

obnoxia. 'Obnoxious' may be retained in this sense of 'liable.' See Trench, Select Glossary. For the purification cf. XIII. 950-5.

601. sub aequora. Haupt refers to Iliad I. 314 for the custom of throwing into the sea water used in purification.

602. corniger. Cf. XIII. 894, n.

603. fuerat. Cf. 555, n.

ib. V. 286 (of Raphael), 'and shook his plumes, that heavenly fragrance filled the circuit wide.'

607. **contigit os.** For the touching of the lips in producing such effects cf. II. 122, *pater ora sui sacro medicinali nativ contigit, et rapidius fecit patientia flammae*, and the kissing of the sick child Triptolemus by Ceres, *Fast. IV. 540.*

*turba Quirini,* sc. the people of Romulus, who after apotheosis was identified with Quirinus (cf. 828). The latter was properly either Mars or a Sabine counterpart of Mars.

608. **Indigetem.** Cf. Liv. I. ii. 6. Aeneas was either drowned in the Numicins or killed in the battle on its banks, and was subsequently worshipped there as Pater Indiges or Juppiter Indiges. Seeley (on Liv. l.c.) quotes from Dionysius I. 64 a version of the inscription at his chapel, *Πατρὸς Θεοῦ Χθονίου ὄσ Ὑπαμοῦ Νομίκιον ἡμᾶ διέπει.*

609. **binominis,** as being also called Iulus. He led a colony to Alba after the Trojan rule in Lavinium had lasted thirty years. Cf. Virg. *Aen. I. 267-71,* Liv. I. iii. 3.

610. **Silvius,** *casu quodam in silvis natus,* is called by Livy the son of Ascanius. The story followed by Virgil (*Aen. VI. 760-6*) and Ovid (*Fast. IV. 41*) makes him son of Aeneas by Lavinia. His birth in the woods happened during Lavinia's flight from the hostility of Ascanius, who consequently retires to Alba. The accession of Silvius to the throne of Alba was explained either by a reconciliation of the half brothers, or by the supersession of Iulus, who is in one account son of Ascanius, by the decision of the people, to whom the question of succession was referred. The name was borne as a surname by the succeeding Alban kings, Liv. I. iv. 8. Ovid omits, as in *Fast. IV.,* Aeneas Silvius, who in Livy precedes Latinus Silvius, and is mentioned in a different order by Virgil (*Aen. VI. 769*).

611. **repetita,** 'revived.' Bearing the same sceptre as his grandfather Latinus he also bore the same name.

**nomina.** Cf. 616, 621, XIII. 108, n.

612. [*clairius subit ecce latino Epitus ex illo est,* Can.¹] Heinsius introduces from *Fast. IV. 43* for *ecce Alba* the name of the next king to Latinus. At first this seems convincing, as the v. in the *Fasti is isque,* *Latine, tibi pater est.* *Subit Alba Latinum.* But how can *ecce* have arisen from *Alba?* All MSS.
have eece. De Mure, the Swiss compiler of the Repertorium Vocabulorum Exquisitorum, in which so much of the Ibis is preserved, has under the word Cepys, Capis eciam est proprium nonnum cuiusdam regis sicut dictur in glosa super Ovid Fast quod epithus genuit clarius et quemdam nomine capiam clarius genuit capheum unde idem in viti et tuus est idem capethe factus auus. From this it seems he thought clarius was a proper name; and so the writer of Can., in which over clarius and epitus is written a small p. That it is a proper name is also probable from the variety of spellings, clarius, clarus, darus, cliarus, narus. Sir G. C. Lewis (Credibility of Early Roman Hist. I. p. 358) shows that the name Alba is not found in the list of kings given by the author of the work de origine gentis Romanac, by D. Cassius, Appian, or Bode's Mythographer. It is possible that Clarius or some similar name may in some accounts be substituted for Alba. In other points also the list in Met. XIV. differs from that in Fast. IV. In Fast. Agrippa, not Acrota, follows Tiberinus, and has a son Remulus. In Metam., Remulus and Acrota are both sons of Tiberinus. Hence I conjecture that the true reading is Clarius (? Clarus) subit, hicque (or perhaps eque) Latino, Epitus ex illo est: 'Clarius succeeds, and he is the son of Latinus, as Epitus is the son of Clarius.' The above emendation is, I think, quite in Ovid's manner. R. E. J.

613. Epytus or Epitus is in Livy replaced by Atys.

614. ab illis, 'after them.' Cf. XIII. 720, n.

615. Tusci fluminis, of the Albula, subsequently called from this accident the Tiber. Cf. 328, Virg. Aen. VIII. 331, where a different account is given. The Tiber is frequently thus referred to as the Tuscan stream.' Cf. Fast. IV. 48, Hor. Od. III. vii. 27. Virgil even calls it 'Lydian,' in allusion to the traditional origin of the Etruscans, and Ovid, Fast. III. 524, hails it as advena Tibri. The colour which gave to the river its earlier name, as to the Nar and Liris (cf. 330, n., Sil. Ital. VIII. 402) the epithet sulphureus, was due to the presence in its waters of sulphuretted hydrogen, which precipitated the substance called gesso. This process is still in operation in the sulphurous waters near Tivoli, but has ceased in the Tiber like the precipitation of carbonate of lime, which provided Roman builders with their stores of travertine. The later epithets flacus and fulves describe the discoloration of the water by a fine micaceous sand. See Burn, Rome and the Campagna, pp. 3, 20.

Remulus or Aremulus is in Livy called Romulus, and as in the Fasti succeeds his father Agrippa, Acrota being omitted.

617. [Acrota. Can.7 has Agrota m. pr. R. E.].

618. imitator fulminis. His offence as described by Aurelius Victor (Origo Gentis Romanae, c. xviii.) is like that of Salmoineus in Virg. Aen. VI. 585-91, tantae superbiae non adversus homines modo, sed etiam deos fuisse traditur, ut praedicaret se superiorem esse ipse Iove; ac tonante caelo militias imperaret ut telis clupeos quaterent; dictaretque clariorum sonum se facere. But it has been thought that this passage and Fast. III. 327 are to be explained by supposing an anticipation of Franklin's discovery of the art of conducting lightning. The fate of Remulus was attested as late as the time of Dionysius (contemporary with Ovid) by the still visible remains of his palace at the bottom of the Alban lake, into which he was hurled.

621. positus, of burial, as situs in Livy, I. ii. 6.

622. [Palatinus summe loca gentis habebat, Can.7 Can.1 Bod. This passage shows how deep at times is the corruption of the Metamorphoses. It is nearly certain that loca is an error for Proca (Fast. IV. 52), the king who succeeded Aventinus. Proca once corrupted into loca changed summam into summae. So far Heinsius seems rightly to have restored. But Palatinus, which I have found in my three MSS., seems to me more probable than Palatinae, though Heinsius states this to be in M, and Korn's silence perhaps means the same thing. For in the list given by Bode's Mythographer (vol. I. p. 63) Aventinus and Palatinus are respectively tenth and eleventh in the series of kings. R. E.].

summam gentis. Cf. XIII. 192, n.

Proca, Latin form of Procas, as Marsya of Marsyas, VI. 400, Aceta of Acetes, Her. XII. 29. See Roby, § 475.

623. Pomona, the goddess of the fruit of trees. This story of Vertumnus' suit to her is alluded to by Milton, P.L. IX. 394.

627. rus. For the emphasis cf. 266, n.

623. gravis, 'laden.'
fulce. ‘Under this word were included all kinds of cutting implements of the hook-form, from the scythe to the pruning-hook,’ Keightley. Here it is used for pruning and grafting.


spatiantia. Cf. IV. 364 (of the serpent in the eagle’s talons), cauda spatiantes implicat alas.

632. bibulae, ‘sappy.’ Cf. 368, n. IV. 744, virga recens bibulaque etiamnum viva medulla.

recurvas. Merkel regards this as a gloss upon the true reading retunsas, which strikingly expresses the effect caught by the poet’s Sabine eye, that roots recoil and shrivel upon contact with the parched soil. M has repugnans. Recurvos need not mean more than ‘winding,’ ‘sinuous,’ as in II. 252, III. 664. [Repugnans is an error, and not a rare one, for repurgans. I consider it certain that Mr. Huleatt’s conj. purgabitur for pugnabitur in Prop. V. iv. 47 is right. R. E.]


634. quoque adds a positive reason, that she is averse to love, to the negative one already given, that she is preoccupied.

635. agrestum. The genitive plural, as of caelestis, necessarily loses the i in hexameter verse. The reference of the word here is only to deities, as is shown by what follows, and viriles is simply ‘male,’ or ‘of suitors.’


Panes. Cf. XIII. 750, n.


venit et agresti capitis Silvanus honore,
florentis ferulas et grandia lilia quassans.

641. [poterentur Can.¹ potirentur Can.⁷ Bod. M. As Can.¹ is an early MS. this is a signal proof of its importance. It has not admitted an error which has infected even the excellent M and the always considerable Bod., as well as Can.⁷ R. E.].
sed enim, 'but for sure.' Cf. XIII. 141, n.

642. Vertumnus. 'The origin and meaning of the worship of Vertumnus are involved in some doubt. The etymology of the word is clear. It is a participial formation from root vert, and is for verto-menus (στρεφόμενος). The suffix reappears in the second plur. passive, e.g. vertimini, and in albumus, &c. Thus it means 'turning,' 'changing,' and, as a substantive, a 'tumbler' on horseback, a somersault-turner. The god seems chiefly to be a symbol of the revolving seasons and their changing products, and thus appears as a Latin Proteus,' Postgate on Prop. V. ii., with which the present passage should be compared.

neque, 'nor yet.' For this use in contrasts see Lewis and Short, s.v. (D). Mayor on Juv. III. 103, flet, si lacrimas conspexit amici, nec dolet, quotes Plin. Ep. V. vi. 36, ita occulte temperatur, ut impleat nec redundet.

felicior, more successful in his suit.

643. habitu, 'in the guise.'


644. corbe. Cf. Prop. V. ii. 28, corbis in imposito pondere messor eram. The corbis messoria was a basket of conical or cylindrical shape used in gathering the ears of corn without the straw. It was of large size, similar to that which served as the crow's nest at the mast-head of ships.

645. gerens, 'wearing,' little more than 'having' as in Virg. Aen. VI. 772, umbrata gerunt civili tempora quercu, Fast. II. 299, corpora nuda geregant.


646. versasse, 'to have been tossing,' just as the same tense is used where in the indicative the imperfect would be used of an act frequently done, Roby § 1370, Madvig, § 408 a.

647. stimulos, 'a goad.' Cf. XIII. 108, n.

rigida. Cf. 643, n.
648. [iurares Can.¹ and Bod., iurasses M and Can.⁷ The difference might reduce itself to iurases and iurares, as the omission of one of two identical consonants is common in early MSS. But the comparative raresness of the pluperfect is strongly in its favour as against the far commoner imperfect. R.E.]

649. frondator, 'stripper.' We have properly no corresponding term; 'vine-dresser' will not do, because his operations were not confined to clearing the vine itself and the trees in the arbustum on which it was trained, of superfluous leaves, so as to expose the grapes to the sun. The trees generally were stripped, as Keightley says is still the practice in Italy, to provide fodder in summer and autumn when pasturage was scarce. Pliny says that the frondator was required to fill four baskets a day. See Keightley on Ecl. I. 57, Ellis on Cat. LXIV. 41.

650. induerat. Roby, § 1553. The verb need not be pressed, as by Gierig and Lewis and Short, to mean that the ladder was 'put on' by the head being inserted between the rungs.

scalas, a plural like our 'steps' for 'step-ladder.' The singular is not classical.

651. miles. Cf. Prop. V. ii. 27, arma tuli quondam ct, memini, laudabar in illis.

piscator, a variation on Propertius, whose harundo (V. ii. 33) is the jointed rod of the bird-catcher, which could be suddenly extended so as to smear the bird to be caught with bird-lime: cantu fallitur ales, callida dum tacita crescit harundo manu (Mart. XIV. 218.)

652. denique, 'in fine.'

multas, emphatic like saepe with predicative force; 'many were the shapes in which, &c.,' the preceding instances being now included under a general statement.

653. spectatae formae, 'of her shape beheld,' 'of gazing upon her shape.' Cf. XIII. 64, n.

654. picta mitra, 'wimple gai,' Golding. Cf. Fast. III. 669, levi mitra canos redimita capillos, IV. 517, simularat anum mitraque capillos presserat. 'The mitre of the Greek women was formed of a scarf of mixed colours fastened round the head and under the chin.' Rich.

redimitus tempora. Cf. XIII. 534 n.
per tempora (so Zingerle) 'over her temples.' Heinsius first adopted ad tempora.

cultos, 'trim,' showing high cultivation.

tanto potentior. Such phrases as tanto melior, tanto nequior are frequent in comedy. [Tantoque peritior Can.'7 Bod. The v. is omitted in Can.' This seems a real case of two parallel readings. It is difficult to choose. Laudatae is rather in favour of peritior. The idea in any case is that the admiration (laus) and the oscula that accompanied it, not only would do Pomona no harm, but would increase her skill (peritior) as a gardener, or her rich supply of fruit (potentior). R.E.]

laudatae, 'the complimented maid' (King).

qualia . . . anus. The warmth of his kisses might have betrayed him. Cf. II. 430, oscula iungit nec moderata satis nec sic a virgine danda, IX. 539, quae, si forte notasti, oscula sentiri non esse sororia possent.

incurva, 'bowed,' with back bent to suit the assumed character.

autumni, perhaps 'of autumn fruits,' in a transferred sense, for which Lewis and Short quote Mart. III. lviii. 7, multa fragrat testa senibus autumnis ('old vintages.') So ver is used of spring flowers, Mart. IX. xiv. 2, cum breve Cecropiae ver populantur apes.

uvis. However we translate this word, it should be observed that it denotes the cluster and not the single grape, the latter being expressed in Latin by acinus, or by the general term granum. Racemus is the name for the smaller bunches of which the cluster is composed. See Keightley, Flora Virgiliana, s.v. Vitis, Mayor on Juv. XIII. 68, Postgate on Prop. V. ii. 13, prima mihi variat liventibus uva racemis. Cf. III. 484, ut variis solet uva racemis ducere purpureum nondum matura colorem. It is curious that while the English 'grape' is limited to the berry, the French grappe (properly 'hook,' the word being connected with 'grapple,' 'grapnel') is not limited to the vine, so that the equivalent for uva, which in English is 'bunch of grapes,' is in French grappe de raisin. This last word which in French preserves the larger meaning of the Latin racemus, has in English been limited successively to the grape and to the dried grape. See Trench, Select Glossary s.v.
662. *socia cum vite,* 'with its wedded vine.' *Socius,* *socialis,* and *sociatus* are particularly common in Ovid in this sense.

*probavit,* approved, gazed upon with admiration. Cf. III. 425 (of Narcissus), *se cupit imprudens et qui probat ipse probatur.*

663. *caelebs...truncus.* So Horace (*Od. II. xv. 4*) calls the plane *caelebs,* as being unfit for the training of vines. Besides the elm and poplar, the ash, fig and olive were thus used in the *arbustum,* and even the willow when no better tree could be had. For a description of the method, which is still in use in Italy, see Keightley on Virgil's *Georgics,* p. 352. Cf. Milton, *P. L. V.* 215-9:

' they led the vine
To wed her elm; she, espoused, about him twines
Her marriageable arms, and with her brings
Her dower, the adopted clusters, to adorn
His barren leaves.'

664. *quare peteretur,* 'why he should be wooed.' Cf. XIII. 114, n.

665. *iuncta,* 'mated.' Cf. 675. Although the elm is the husband, the gender is regularly thus kept, as with *populus,* Hor. *Epod. II. 10.* Cf. Quintil. VIII. iii. 8, *maritam ulmum.* See however Ellis on Cat. LXII. 54.

666. *terrae acclinata* 'leaning upon the earth' instead of its proper support, the elm. There seems to be no clear instance in Ovid of the use of *terrae* as a locative. See Roby §§ 1168-9. In VII. 578, for *terraeque iacentes* all MSS. appear to have *terra.*


**Helene.** Her twenty-nine suitors are enumerated by Apollodorus.

670. *quae...movit.* Hippodamia or Hippodame, daughter of Atrax and wife of Peirithous, at whose wedding-feast began the battle of the Centaurs and Lapithae. The story is related in XII. 210-535.

671. *nimium tardantis,* the long delay of his return exposing Penelope to the importunities of her suitors, as is related in *Odyssey I.* This is the conjecture of Riese, for *timidi aut audacis* of MSS. including Can.¹, Can.⁷, Bod. King
translates 'Ulysses valiant most to craven foes,' following the reading of Heinsius (from one MS.) timidis audacis, for which cf. X. 643, fortisque fugacibus esto. [This must be, I think, timidi non audacis: 'Helen would not have been more solicited by suitors, nor Hippodamia who caused the battle of the Centaurs with the Lapithae, nor Penelope, a woman so full of attractiveness (πολυμυνήστη) as to make Ulysses seem not so much a bold man for at last reasserting his title to possess her, as a faint-hearted poltroon for not returning to claim her before.

R. E.]

674. Albanos montes. The story is localised in Latium.

677. taedas, the torches of the bridal procession, often put, as here, for marriage. Cf. IV. 60, taedae quoque iure coissent.

678. [selige M, elige Can.¹ with a space before e, delige Bod., dilige Can.₇ The fact of Can.¹ having a space before elige shows that the reading was doubtful early. Rarity is again in favour of selige; but on the other hand dilige in Can.₇ in the sense of delige ought not to be explained as a medieval mis-spelling. It points to a time when deligere, diligere were as interchangeable as delapsus, dilapsus in the earliest MSS. of Virgil. R. E.]

679. [sibi . . est Can.¹, tibi notior ille est Bod., M, tibi notior ille Can.₇. Here Can.¹ is right against M and Can.₇ which both have tibi: it is a reasonable inference that it adds est as rightly. R. E.]

681. haec loca sola. [Nec loca magna, Can.¹ Can.₇ haec loca magna, Bod. The conj. haec loca sola made by several scholars, including Bentley, is not necessary. The sense of the MS. reading is consistent and intelligible. 'Your present lover is not given to roaming about in quest of chance loves: he does not haunt large farms, where he can make love to the first woman he meets: you, Pomona, are his first and last flame.' Magna is repeated on purpose. It contrasts the single lover and the singleness of his love with the multitude of lovers and their many loves. R. E.]

684. naturale, 'native.'

685. Cf. Fast VI. 469, conveniens diversis iste figuris, Prop. V. ii. 21:

opportuna mea est cunctis natura figuris
in quamcumque voles verte, decorus ero.
BOOK XIV.

687. *quid, quod.* Cf. XIII. 223, n.

*amatis idem,* you have the same taste, the love of horticulture.

*poma.* Cf. XIII. 812, n.

688. *primus habet.* The first-fruits of every season belonged to Vertumnus. Cf. Prop. V. ii. 11, *vertentis fructum praecipimus anni... prima mihi variat liventibus uva racemis et coma lactenti spicea fruge tumet.*

*Primus* is to be repeated with *tenet.*

690. *cum.* For this use of the preposition, equivalent to an ablative of quality or description, see Roby, § 1831, and Munro on Lucr. I. 755.

*praesentem,* 'in person.'

694. *Idalien.* Venus, so called from a grove in Cyprus near Idalion sacred to her.

*Rhamnusidis,* Nemesis. Her temple at Rhamnus near Marathon was visited by Pausanias, who describes the statue said to have been carved by Phidias from a block of Parian marble brought by the Persians to furnish a trophy of their expected victory, (I. xxxiii. 2).

697. *facta,* 'a history.'

*facile possis,* 'you may well.'


*Teucri,* of Teucer, who, on being banished from Salamis by his father Telamon for returning without avenging his brother Ajax, sailed to Cyprus where he founded a new Salamis. Cf. 760, Hor. Od. I. vii. 21-32.

699. *Iphis Anaxareten.* The story is given, but under the names Arceopenion and Arsinoe, by Antoninus Liberalis, following the *Leontium* of Hermesianax.

700. *aestum* of love as in 352.

705. blanditus cuique ministris. Cf. Ars Amat. II. 251-60, where directions for doing this are given:

nec pudor ancillas, ut quaque erit ordine prima
nec tibi sit servos demeruisse pudor.
nomine quemque suo, levis est impensa, saluta,
inunge tuus humiles, ambitiose, manus...
fac plebem, mihi crede, tuae. sit semper in illa
ianitor et thalami qui iacet ante fores.

This and the next two lines are not found in M, and are omitted in Merkel. [Alicui blanditus amicis Can.¹, alicui blandita ministris Bod., alicui suadendo ministris Can.⁷ Any reading with blanditus is improbable on account of blandus in 707; though the latter part of the Metamorphoses was confessedly left unfinished by Ovid. Of the MSS. which have blanditus the only tolerable reading is that of Can.¹ alicui blanditus amicis, for cuique is weak, and, from Ovid, impossible. On the other hand alicui suadendo, the reading of Can.⁷ admits ṣ in a gerund, which seems not to occur in Metamm., though there is no doubt of it in Her. IX. 126, fortunam vultus fassa legendo suos. The line is unfortunately omitted in the Marcianus. R.E.]

707. blandis tabellis, billets doux.

708. For the custom of the lover spending the night in tears upon the doorstep of his mistress, addressing reproaches to the door and leaving garlands in token of his presence, cf. Lucr. IV. 1173, Prop. I. xvi. Amor. I. vi.

710. [serae Can.⁷, ferae Bod., fori v. fore Can.¹ Here again Can.⁷ has preserved the true reading. R.E.]

711. cadentibus Haedis, ‘when the Kids are setting,’ (at sunrise) in the middle of December. These two stars, with the she-goat Capella, form part of the constellation Auriga, whose rising is also mentioned as accompanied by storms. Cf. Fast. V. 118, Virg. G. I. 205. In England they are circumpolar stars and do not set.

712. Cf. Prop. I. xvi. 29:
sit licet et sasso patientior illa Sicano,
sit licet et ferro durior et chalybe.

Noricum, a district between the Inn, Danube and Alps, corresponding to the modern Styria, Carinthia, &c., was famous in ancient, as in modern times, for the excellence of its iron or native steel. Cf. Hor. Od. I. xvi. 9.
BOOK XIV.

713. *vivum . . . tenetur.* The rock is spoken of as an organism which lives and grows. Henry (*Aeneidae*, vol. i. pp. 470–3) brings forward one remarkable piece of evidence in support of his contention that *vivus*, when applied to stone, does not merely indicate that the stone is *in situ* and unquarried, but (as in *viva calx* ‘quick lime,’ *vivum sulphur*) describes it as perfect, free from all defect and decay, possessing certain qualities which are not exclusively, though they are specially, possessed by stone *in situ*. ‘In Italy at the present day, any stone, no matter whether it is *in situ* or not, is denominated “vivo,” provided only it possesses the qualities popularly attributed to pure and perfect stone—in other words, provided it is hard, durable, fine-grained, and free from admixture of earth, sand, or other extraneous substance; while on the other hand, any stone not possessing these properties—any stone which is coarse-grained, or soft and friable, or contains an admixture of earthy or other extraneous particles—is denominated “morta.”’

716. *inpatiens,* impetuous or passionate, and so not able to bear his disappointment. Cf. Prop. I. xvi. 29 (quoted above), where see Postgate, and XIII. 8, n.

ante fores, *as a παρακλαυνίθυρον.*

720. *Paeana voca.* Paean (Παῖαν or Παιάν ‘Healer’) is properly the name of the physician of the gods (Hom. II. V. 401), used later of various gods, especially of Apollo, and of the song of prayer or thanksgiving with which he was invoked. Cf. Ars. Amat. II. 1, *Dicit* ‘io Paean’ *et ‘io’ bis dicite ‘Paean.’

*nitida,* ‘glossy.’ Cf. I. 552 (of Daphne’s metamorphosis to a bay-tree) *remanet nitor unus in illa,* where *there* is a play on the literal and metaphorical senses.

722. *amoris,* the reading of M, is retained also by Zingerle, with the consequent omission of 723. [*Eritque Can.* 7, Can. 1] I confess I think this one of the cases in which the consensus of the other MSS. outweighs the general goodness of M. There is an abruptness in the isolated verse, and an oddness in the expression *aliquid mei amoris,* which might suit other poets, but is not like Ovid. R. E.]. If *eritque* be read, cf. XIII. 114, n.; ‘there will be something to commend me to you.’

724. [tui Can. 7, mihi Rod., Can. 1, D’Orville, tibi M. Another case where Can. 7 has preserved the true reading, as restored by Heinsius from his *Thuanus primus* and some other MSS. R. E.].
725. *gemina luce*, with a play upon two metaphorical senses, his life and his love.

'Yon Sun and those sweet eyes, my double light, For Iphis set together.'—*King.*

728. *exanimi*, abl. of *exanimis*, as in *Ars Amat.* I. 540, (of Ariadne) *nullus in exanimi corpore sanguis erat.* Ovid does not use the form *exanimus*.

734. *pallida,* 'wan.' Cf. X. 381, *apītabat pallenti vincula collo.*

736. *haec,* with emphasis, 'this is the wreath that pleases thee.'

737. *inpia,* 'unkind,' 'inhuman,' Cf. XIII. 435, n.

738. *elisa . . . pependit,* 'hung suspended by his strangled throat.' *Elidere* is regularly thus used of strangling and of the effects of strangling, as of the eyes starting from the head, *elisos oculos,* Virg. *Aen.* VIII. 261.

739. *[trepidantem . . . timentem,* Can.1 Bod., D’Orville, *trepidantum et morte timentum,* Can.7 This passage is hopeless in all the MSS except Can.7; to prove the integrity of the reading *timentum,* I need only observe that it was corrected as if wrong into *timentum.* The door was struck by the feet of Iphis as he struggled convulsively in the agony of hanging: the swelling of the feet would naturally set in after death. R. E.].

742. *nam . . . occiderat,* in explanation of what follows, *ad limina matris.*

744. *[miserorum . . . parentum,* miserarum Can.7 Can.1 Bod. M. I cannot see the necessity of altering the first *miserarum* to *miserorum.* In both cases the words and acts of a mother are meant; *parentum* is a mere variation on *matrum,* determined mainly by metrical considerations. R. E.].


750. *deus ultor,* Cupid or more precisely Anteros, the avenger of slighted love. Cf. 693.

751. *tamen,* as we say, 'after all,' in spite of her previous indifference. [Perhaps with *videamus,* like *tamen cantabitis,* Virg. *Ecl.* X. 31. R.E.].
BOOK XIV.

753. vix bene, 'scarcely,' 'only just.' Cf. XIII. 944.

754. [e corpore most MSS. ex corpore Can. m. pr. Here again ex, the first reading of Can., is in my judgment right. It seems to intensify the completeness with which the blood leaves the body, passing as if were quite out of it. R. E.]

755. inducto pallore, pallor spreading over her.

756. avertere vultus, in order to avoid the sight, which she could no longer do by shutting her eyes.

758. saxum. Her stony-heartedness (cf. 523, n.) invades her limbs as actual stone.

759. neve . . . putes. The person addressed is not the visitor to Salamis, to convince whom the statue exists, but Pomona, to convince whom the story is told, so that this is another example of the use noticed on 32.

dominae sub imagine, 'in the likeness of the dame.' Cf. XIII. 714, n. Domina thus generally used, without that relative sense which appears in 261, 318, XIII. 837, is most frequently a title of goddesses, as in Amor. III. xiii. 18, Ars Amat. I. 148, Virg. Aen. III. 438.

760. Veneris . . . prospicientis, 'a temple called the temple of Peeping Venus.' The epithet proper to Anaxarete is transferred to the temple which contains her statue, and so to Venus herself. Or it may be interpreted of Venus herself spying out for punishment those who disdained her. As Haupt suggests, the story may have grown from the attitude of a statue.

761. lentos, 'cold,' 'unsympathetic.' Cf. Amor. III. vi. 59:

    ille habet et silices et vivum in pectore ferrum,
    qui tenero lacrimas lentus in ore videt.

For much illustration of this difficult word see Henry Aeneidea, vol. ii. pp. 443-50. Cf. also XIII. 800, n.

762. nymphe. Cf. 333, n.

763. sic, 'so,' 'then,' on condition of your compliance. For sic in adjurations see Conington on Virg. Ecl IX. 30, and cf. VIII. 858-62 and 867 (where it is used like 'so' in asseverations), Her. III. 135-7.
adurat, ‘sear,’ used of the effect of cold, as urere of that which produces any effect analogous to burning, as of an exhausting crop, an ill-fitting shoe. See Keightley on Virg. G. I. 77.

764. florentia, not of the blossoming time, but of the fruit ‘in its bloom’ at a later period contrasted with the spring of the preceding line. Cf. Virg, G. II. 5, pampinea gravidus autumno floret aeger.

765. forma celatus anili. The reading of cod. Am- plonianus, formas deus aptus in omnes, is no doubt, as Merkel observes, an interpolation intended to avoid the recurrence of anili. M has deus aptus anili, with actus, apparently from the same hand, in the margin. Merkel believes that corrupution began by the substitution of u for a in acta, and that Ovid wrote acta senili. He compares VI. 468, reverteritur...ad mandata Progenes, et agit sua volo sub illa, and the use of puerilibus for puellaribus in V. 400 (cf. Sen. Hippol. 431, quid hue seniles fessa moliris gradus, o fida nutrix), but the concurrence of senili and anilia seems very awkward. Korn’s conjecture celatus suggests to Zingerle volatus, which he prefers as nearer to the MS. reading, comparing VI. 36 (not V. 437 as printed) obscum Pallada, of Pallas similarly disguised as an old woman, and to Dr. Ellis, “what is nearly the same in meaning, but far nearer palaeographically, deceptus ‘counterfeited,’ ” Journal of Philology, XII. p. 76. For this he compares Plin. H. N. XVI. 84, sic iubent citrum pretiosius fieri, sic acer decipi (by painting with maple colour). ‘The form of the corruption is very like ipsum mathen for Psamathen, XI. 398; but similar expansions of single words into two are tolerably frequent, and found in all kinds of MSS.’ [If I am right in my conjecture forma deceptus anili ‘disguised by the shape of a crone,’ cf. Auson. 84, i.:

dectae felix casus se miscuit arti.
histrio, saltabat qui Capanea, ruuit,

‘Lucky chance blended with art in disguise. The actor who in dancing represented Capaneus, fell down actually.’ R. E.]. Another example of this use of decipere (for which cf. 521, n., XIII. 721, n.) occurs in Stat. Theb. IX. 425, dotalesque rogos deceptaque fulmina vidi, where the reference is to the story (given in III. 302-7) that Jupiter deceived Semele in his wish to save her, by appearing in less than his full majesty, bearing only what Seneca calls his lusoria tela (N. Q. II. 44). In the
argument of Lactantius Placidus to Fab. X. of this book are the words *ut comites eius* (sc. of Diomede) *in mari volucrum figura decepti substiterint.*


anilia instrumenta, 'the trappings of age,' including the white hair and wrinkles.

767. *apparuit illi,* 'stood before her,'

768. *qualis ubi.* The clause introduced by *qualis* is left unfinished, a construction which is common in Virgil with adverbs (see Conington on G. I. 203). With adjectives (*qualis* and *quantus*) the commoner construction is to make one clause only, joining to *qualis* what is here introduced by *ubi.* Cf. VI. 63, Virg. Aen. I. 316, III. 641, and XII. 331. For the simile cf. V. 570 (of Ceres gladdened by the decision of Jupiter concerning Proserpine);

*ut sol, qui tectus aquosis nubibus ante fuit, victis ubi nubibus exit.*

769. *nulla,* sc. *nube.*

770. *in figura capta,* as we say, 'taken with,' an expression analogous to VI. 490, *in illa aestuat,* Her. IV. 90, *orsit et Oenides in Maenalia Atalanta,* Hor. Od. 1. xvii. 19, *laborantes in uno Penelopen vitreamque Circe.*

772. *iniusti miles Amuli,* 'the soldiery of lawless Amulius,' *miles* indicating that his lawless power was based on force. Amulius deposed his elder brother Numitor, killed his son Lausus and made his daughter Rea Silvia (Hla) a vestal virgin. Her sons Romulus and Remus slew Amulius and restored their grandfather, Liv. I. iii.-vii., Fust. III. 9-68.

774. *festis Palilibus,* the Palilia, or festival of Pales, a deity of shepherds, celebrated April 21, on which day, according to tradition, Rome was founded, Fast. IV. 721-862.

775. *patres,* fathers of the girls who had been carried off by the Romans, as is related by Livy I. ix.-xiii. Tarpeia, daughter of Spurius Tarpeius, commander of the citadel, agreed to admit the Sabines on condition of receiving what they wore

*This sense perhaps explains the difficult passage Livy VIII. vii. 18 (of T. Manlius addressing his son) *me quidem cum ingenita caritas liberum, tum specimen istud virtutis deceptum vana imagine decoris in te movet.* May not the meaning be, 'an example of valour counterfeited in the unreal likeness of an honourable deed'?
on their left arms, *aurae armillas magni ponderis gemmatoque magna specie anulos*. They kept the letter of their promise and punished the traitress by overwhelming her with their shields (*armis*).

778. *sati Curibus,* 'the sons of Cures,' which was the chief town of the Sabines.

**Iupiter.** A similar comparison is found in Virg. *Aen.* II. 355:

```
luci eou
raptiores atra in nebula, quos inproba ventris
exejit caecos rabies catulique relicti
faucibus expectant siccis.
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779. *corpora,* 'men.'


782. *Saturnia.* Juno is still hostile in spite of the reconciliation of 582. Macrobius relates the story differently (*Sat. I.* ix. 17-8). The gate opened three times after being shut, and was then put under a strong guard, who fled panic-stricken upon a report that the Romans were being worsted in the battle then raging. Ovid relates the story also in *Fast.* I. 260-72, where Janus claims the credit here given to the Naiads.

784. *clausura fuit,* 'would have shut it.'

**nisi . . . deum.** Cf. II. 677, III. 336, *neque enim liberta cuquam facta dei fecisse dco.*

785. *Iano,* sc. to the temple of Janus. Cf XIII. 715, n. The identity of this temple has been disputed. It was probably the small chapel said to have been built by Numa at or near the gate betrayed to the Sabines (hence called the *porta Ianualis*). This was situated in the Argiletum (Liv. I. xix. 2) between the Capitoline and Quirinal hills, and in commemoration of the incident was kept open in time of war. Ovid seems to have imperfectly combined two forms of the legend, in which the treachery of Tarpeia was variously represented as successful and unsuccessful.

788. *sustinere.* Cf. XI. 583, *at dea non ultra pro functo morte rogari sustinet.*

789. *nondum,* the water was not a sufficient obstacle so long as it was cold.
BOOK XIV.

791. lurida. Cf. 198, n., and for the description XV. 350, (in explanation of the fires of Aetna):

\[\text{sive bitumineae rapiant incendia vires.}\]
\[\text{luteave exiguis ardescunt sulphura fumis.}\]

793. ima fontis. Cf. 814, Roby, § 1292.

796. gemini postes, the doors at either end of the temple of Janus.

797. rigidis. The combination of strength and sternness implied by the word is perhaps most nearly expressed by 'stark,' as it was used of William the Conqueror; 'stark man he was, and great awe men had of him.'

798. novo, 'sudden,' then first called into existence. Cf. 499, XIII. 406, n.

dum indueret, 'till such time as he should put on,' 'to give him time to don,' Roby, § 1664. Cf. XIII. 440, n.

Martius miles, the Romans, so called because Romulus, founder of Rome, was son of Mars. Cf. Hor. Od. I. ii. 35.

799. ultro. Cf. 30, n. Romulus was not content, to remain on the defensive.

801. suis, sc. the bodies of its own sons.

generi, soceri. Cf. XIII. 509, n., Liv. I. xiii. 2, orantes ne sanguine se nefando soceri generique respergerent, ne parricidio macularent partus suos.

inpius, 'unnatural.' Cf. XIII. 435, n.

804. accedere, 'be added to,' 'share.' Cf. 390, n.

805. occiderat. Tatius was killed in a tumult at Lavinium, Liv. I. xiv. 2.

806. iura dabas. Cf. 823, XIII. 25, n.

809. res . . valet. Cf. Fast. II. 475, where also the apotheosis of Romulus is related :

\[\text{habet Romana potentia viros :}\]
\[\text{sanguinis officio non eget illa met.}\]

[nec was restored by Heinsius for et of MSS. R.E.]

810. nepoti, sc. tuo, the relationship of Zeus and Ares being transferred to Jupiter and Mars.

OV.
811. **solve, imponere**, epexegetic infinitives depending on **tempus adest**. See Roby § 1360, and cf. 250, n.

**ablatum**, sc. *nepotem*.


**pia**, 'loving,' 'kindly.'

814. This line, which occurs also in *Fast. I. c.*, is taken from the first book of the *Annales* of Ennius.

**caerula caeli.** Cf. 793, n. The expression is Lucretian: see Munro on I. 1090. In Ennius *templa* is added.

817 **orbem** Can.¹, Bod. *Urhem* Can.⁷, I think rightly, (1) as the less common place, (2) as a reminiscence of Horace's *terruit urbem*. R.E.]

820. **equos**. Cf. XIII. 253, n.

**Gradivus**, a name of Mars, connected by some with *gradior* 'the marcher,' by others, as Haupt, with *gravi-divus*, 'the terrible god.' The first syllable is long as here, except in VI. 427. See Mayor on Juv. XIII. 113. For the chariot of Mars, cf. Virg. *Aen.* XII. 331-6.

821. **verberis**, in the literal sense of 'lash,' as in VII. 777 of the thong of a sling, *excussae contorto verbere glandes*.

**pronus**. Cf. Milt. *P. L.* V. 266, 'down thither prone in flight he speeds.'

823. **reddentem iura**. Cf. XIII. 25 n, *Fast. II. i. c.*

est locus, antiqui Capracae dixere paludem:
forte tuis illic, Romule, iura dabas.

According to the story as given in Livy (I. xvi. 1) Romulus was reviewing his troops.

**suo iam Quiriti.** For the collective force of the singular, cf. 354, n., XIII. 253, n. The reference of *iam* has been doubted. It has been taken with *Quiriti*, Romulus being described as ruling over (see previous note) what was 'now (by the accession of the Sabines) his Quirite people' of Romans and Sabines. Cf. Liv. I. xiii. 5, *Fast. IV.* 855 (of the Romans alone) *tum iuvenem (sc. Remum) nondum facti flevere Quirites.*
It is unsafe on metrical grounds to take *iam* otherwise than with *regia*, when the same sense is got as by those who connect it with *suo*. *Quiriti* need not then be narrowed in reference to the Sabines only, as by Burmann, but may still be taken of the joint people, of which Romulus was now by the death of Tatius full king, as he had been formerly of the Romans alone. Polle has a quite different explanation, to which Zingerle refers apparently with approval. He connects *iam* with *reddentem iura*, to which he gives the sense of ‘surrendering his royal power,’ with reference to the story that Romulus proposed to abdicate and establish a commonwealth: ἐδίδαξε καὶ τοὺς ἐν Ρώμη δυνατὸς ἀβασιλεύτων ζητεῖν καὶ αὐτόνομον πολιτείαν (Plut. *Rom.* 27).

826. *intabescere*, ‘to melt.’ The same image of a bullet fused by its passage through the air is used II. 727:

> non seus exarsit quam cum Balearica plumbum funda iactit: volat illud et incandescit eundo, et quos non habuit, sub nubibus inventit ignes.

It is evidently taken from Lucr. VI. 178, ib., 306, where see Munro.

827. *subit*, ‘succeeds’ comes up in place of the former. Cf. 617, *n*.

*pulvinaribus altis*, at the banquets of the gods, to which Romulus is now admitted, as Augustus afterwards, Hor. *Od.* III. iii. 11. Juvenal (XIII. 42-6) speaks sarcastically of simpler times: *nulla super nubes conviviarum caelicolarum... prandebat sibi quisque deus*.

828. *trabeati*, wearing the *trabea*, a robe of state with horizontal purple stripes, fastened by a *fibula*, worn especially by kings and augurs. Cf. *Fast.* VI. 375, *lituo pulcher trabeaque Quirinus*. Haupt thinks that reference is made to some well-known image of the god, perhaps to that which stood in his temple restored B. C. 15.

*Quirini*. Cf. 607, *n*. Livy, who adopts the derivation of Quirites from Cures, does not mention the identification of Romulus with Quirinus. Cf. I. xvi. 8, with Seeley’s note.

Hersiliam, a Sabine matron, wife of Romulus, Liv. I. xi. 2, or according to another story, of the Hostius Hostilius mentioned in Liv. I. xii., grandfather of Tullus Hostilius. Her apotheosis was related by Ennius in the first book of the Annales.

limite curvo, the rainbow. Cf. 838, XI. 590.

831. vacua, 'widowed,' just as vidua is used sometimes of unmarried women, as in Livy, I. xlvi. 7.

834. viri in sense of hominis, a mortal husband, as opposed to Quirini.

836. colle, abl. of place where, Roby, § 1170.

837. templum, the temple dedicated to Romulus after his disappearance, Fast. II. 511: templum deo fiunt: collis quoque dictus ab illo est.

841. namque introduces the reason for addressing Iris simply as dea. She is evidently a goddess, but Hersilia does not know which. So Virg. Aen. I. 328 (Aeneas addressing his mother Venus disguised as a huntress), o dea certe: an Phoebi soror? an nympharum sanguinis una.

844. caelum accepisse, to have been deified. Cf. VI. 356, haustus aquae mihi nectar erit. For fatebor, the reading of Merkel [so Can.\(^1\), Can.\(^7\), Bod. R.E.], cf. Roby, § 1346, Liv. XXV. ix. 13, dicenti vix sustinere grandis bestiae onus portula aperitur.

845. Thaumantea. Iris was daughter of Thaumas and the Oceanid Electra, Hes. Theog. 265.

848. Hersilie, nom., crines being accus. with flagrans (Roby, § 1102). But the reading is very doubtful. Korn now reads Hersiliae crinis. Polle, who in 847 reads in crinis, reads here Hersilia e terris, Zingerle Hersilia aerias.


851. Horam. The name is found in Ennius with long quantity in the line Quirine pater, veneror Horamque Quirinti, and may be the Latinised form of Ωρα, a personification of youth like Hebe. Lewis and Short suggest that it is an old form of hera.
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